

THE NEW EDUCATION IN EUROPE

TO
THE MEMORY OF
MY MOTHER

THE NEW EDUCATION IN EUROPE

An Account of Recent Fundamental Changes
in the Educational Philosophy of Great
Britain, France, and Germany

By

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PREFACE TO THE SECOND EDITION

THE appreciation that has been accorded to the first edition has encouraged the author to undertake a revision and an additional study of the countries of Northern Europe, Austria, Italy, and Russia. There are now seven educational systems in Europe. Great Britain, including both Northern Ireland and the Free State, is pursuing quite an independent route from anything that is going on anywhere on the Continent. France is still following the humanistic tradition. Germany is going over to democratic forms; especially is this true for the Elementary Schools. The Scandinavian States make a special appeal because of the widespread facilities for popular education that obtain amongst them. Austria is unique in the sense that Vienna has put the whole city system under the progressive ideal of having no hour plan, and no definite subject-matter in the first four years. The second four years are organized with the object of keeping an open route for the masses to all the higher schools. As an instance of training for true democracy, this experiment makes a deep appeal.

The reorganization in Italy has been undertaken to train the whole population to accept a new form of political government. All this is to be carried out under carefully controlled religious direction.

The Russian experiment is the most audacious of all. Here the coming generations are to be trained in the merits of both a new political philosophy and of an untried economic doctrine. The whole programme is accompanied with a definite drive against all religion. The comparisons and contrasts of Italy and Russia are many, and are clearly drawn in innumerable ways.

The world cannot afford to be indifferent to what is transpiring in the schools of Europe. The joys and sorrows of all nations are intimately allied with the attitudes, forces, and aspirations that are being given new releases in the minds and physique of the coming youth.

Of the last twenty years, the writer has spent half of that time in Europe investigating social and economic conditions with special reference to the changing school systems. The last six months

have been devoted to a renewal of former contacts, and observations at first hand of the recent transformations in Italy and Russia.

For exceptional aid in preparing the present volume acknowledgments are due to Mr. Beresford Ingram, Director of Continuation Schools and Literary Institutes, L.C.C., and to Miss Mary Norrington, Principal of the Women's Evening Institute, London.

The new information for Scotland was furnished by Mr. J. W. Peck, Second Secretary of the Scottish Education Department. Mr. Bernadotte Wyse, the Permanent Secretary of the Board of Education of Northern Ireland, supplied the facts for the new developments there. For information on the Irish Free State the author is indebted to the Secretary of the Department of Education, J. J. O'Neill and his assistants. The author is indebted to his old-time friend M. René Ozouf, recently appointed Principal of the Normal School at Chartres, for the information regarding the French readjustments.

The new facts as to the German development were furnished by Fräulein Agnes Herrmann, former member of the City Council of Berlin, Dr. Franz Hilker, director of studies at the Central Institute for Training and Instruction, Dr. Paul Oestreich, President of the new School Reform Movement, Dr. Karl Schewe, a member of the faculty of Higher Education, and Dr. Erich Hylla, Councillor in the Prussian Department of Education.

For the Scandinavian countries the chief indebtedness is to Director Jacob E. Lange, of the Fynshusmandsskole, Odense, Denmark; Fru Signe Björner of Copenhagen, and to the Publisher Johan Hansson of Stockholm.

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The Russian section owes its origin to interviews with persons of all shades of opinion. These were carried on in Leningrad, Moscow, and the Volga region. The author wishes to express deep appreciation of the repeated kindly receptions accorded to him by the Soviet officials, M. Pistrack, Chief of the Experimental Education Department and assistant to the Chief of the Department of Social Education, and to Miss Gisela Spitzer, foreign Reference

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PREFACE TO THE FIRST EDITION

THE present study is based on the belief that the only substantial hope of rescue in the present world-crisis and the saving of even civilization itself depend upon the degree to which the creative thought that the coming generations may bring is applied to a continued and purposeful reconstruction of the modes of living. The world is in need, as never before, of stronger and more clearly-conceived ideals of conscious effort in the service of humanity. The salvation of society must be mined out of its own depths. Much of this work must be done by those now at school, and therefore we are at once led to inquire to what extent the present systems of education provide for conditions that are provocative of free and spontaneous thought.

Such education as has prevailed until our own time has consisted for the most part of diligent and ordinary routine. It has been concerned with efforts to memorize and acquire considerable stores of knowledge that have no direct bearing as solutions of problems immediately ahead. This explains in part the present bankruptcy regarding notions that point to hopeful ways out of the present chaos. Men have been educated in a corner. They do not see the unity. Such knowledge as they possess is the product of efforts that have been directed by external aims in which the recipients have had neither interest nor understanding. All this means that their education is insufficient in degree and in quality to make them competent to give conscious direction to the course of civilization. Men are acting, but they know not in what direction, nor for what purpose. They are not even seeing "through a glass darkly," and unless education can make some radical changes, there is no great hope that in the near future they will see "face to face."

The War has not been productive of creative thought among the people as a whole. In a sense one may say that it has left large numbers in a state of indifference and lethargy. The working people have been urged to give their support by all possible means to democratic educational reforms. Their response has been surprisingly feeble, especially when we consider that they and their children have everything to gain and no real sacrifices to make. Also, there seems

just warrant for concluding that the middle and upper classes are not going to be able to realize any great profit from the lessons that the War might be supposed to have taught. The reader remembers that, throughout the period of the War, public opinion seemed almost unanimous in accepting the belief that changes of the most radical kind would take place in our social institutions. Great reforms were going to sweep over all countries.¹ There would spring into existence new legislation and transformed institutions so markedly divergent from those of the pre-War days that the changes were to constitute the beginning of a new era in the political, industrial, and social life of the world. For the most part these are unrealized dreams.

The criticisms which we have just made regarding the educational systems of the several States may seem severe. The summarized statement regarding the present world conditions may reflect a pessimistic outlook. Nothing is gained, however, by attempting to deceive ourselves regarding the realities of the situation. Education may not be the cause of our existing troubles, but certainly it seems difficult to conceive how anyone could be satisfied with what the present systems of education are able to offer towards extricating nations and peoples from their difficulties.

Our conception of the mental attitude that must of necessity precede any fruitful inquiry into the means of educational advancement requires an accurate survey of the world conditions as they exist at the present moment. It is not our belief that the highest and most practical way of training youth can originate in the culture of other ages, or in ideals conceived more or less arbitrarily and philosophically. The education of each child begins properly with a readjustment of the environment in which the child passes its life. In the same manner, the improvement of any State system of education must take complete cognizance of all the social, political, and economic factors that prevail at any given moment. Our point of departure must take the world as it is. "The aim set up must be an outgrowth of existing conditions. It must be based upon a consideration of what is already going on; upon the resources and difficulties of the situation. Theories about the proper end of our activities—educational and moral theories—often violate this principle. They assume ends lying *outside* our activities; ends

¹ The idea was prevalent everywhere that there would be a great advance in religion. This has been realized to some extent, but in just the opposite direction from the one that was generally prophesied. Instead of witnessing a general "get together" movement, we note a greater rivalry, distrust, and even bitterness among the various sects than before the War. This is showing itself as a positive hindrance to progressive school-legislation in all countries.

foreign to the concrete make-up of the situation ; ends which issue from some outside source. Then the problem is to bring our activities to bear upon the realization of these externally supplied ends. They are something for which we *ought* to act. In any case such ' aims ' limit intelligence ; they are not the expression of mind in foresight, observation, and choice of the better among alternative possibilities. They limit intelligence because, given ready-made, they must be imposed by some authority external to intelligence, leaving to the latter nothing but a mechanical choice of means.

" We have spoken as if aims could be completely formed prior to the attempt to realize them. This impression must now be qualified. The aim as it first emerges is a mere tentative sketch. The act of striving to realize it tests its worth. If it suffices to direct activity successfully, nothing more is required, since its whole function is to set a mark in advance ; and at times a mere hint may suffice."¹

To create a new basis for education will be no easy task. New ideas are arising everywhere, but society is so strongly under the control of custom and routine that any conscious developments of progressive tendencies are continually discouraged. On every hand we see an effort to suppress any deviation from what is current. " The man who looks at things differently from others is a suspect character ; for him to persist is generally fatal."² This is true, even if all his proposed reforms are solidly supported by the latest and most approved scientific experiments or the most sound deductions taken from observations of everyday life.

In each of the several countries with which the present study is concerned there is a considerable body of men and women who have undertaken a serious and thoughtful campaign of education. The pages that follow attempt to give a summary account of the origin and the likelihood of success of these several undertakings.

In general it will be noted that the greater part of the discussion is confined to elementary, technical, and commercial education. It is around these types that the actual changes and proposed reforms have centred. The emphasis and the amount of space devoted to the various topics has been dictated by the apparent degree of importance that the changes and proposed reforms seem to hold in the educational system as a whole and in the future of democracy.

In the preparation of these pages the writer has consulted and studied nearly all the more important school-reform literature that

¹ John Dewey, *Education and Democracy*, pp. 121-2.

² *Ibid.*, p. 346.

has appeared in each of the countries since the outbreak of the Great War. However, the volume owes its contents more to information which has been collected and verified personally than to the reading of papers and books. In this connection he wishes to acknowledge the deepest debt of gratitude to the school officers and teachers who have opened their schools and extended to him everywhere a most cordial reception. The names that are specifically cited are only a few among the many that deserve recognition for the information and friendly counsel which were given so generously.

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Co. Wicklow, furnished important information on the present school conditions.

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The many changes in education since the German Revolution have been explained to the writer by his one-time teacher, Professor Ludwig Bernhard of the University of Berlin; the well-known educationist, Dr. Georg Kerschensteiner, formerly head of the schools of Munich and now Professor of Comparative Education in the University of Munich; Fräulein Agnes Herrmann, former member of the City Council of Berlin; Dr. Kühne and Dr. Ziertmann, both officials in the Prussian Ministry of Commerce and

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The New Education in Europe

PART I

GREAT BRITAIN AND IRELAND

CHAPTER I

FORCES THAT ACCOUNT FOR THE RECENT ENGLISH EDUCATIONAL LEGISLATION AND ITS FATE IN APPLICATION

(a) COMPLEXITY OF THE ENGLISH SCHOOL PROBLEM

THE activity of any people in the political, religious, industrial, and educational spheres, and the like, can best be explained and understood when scrutinized from two distinct angles: the immediate present and the long past. The educational projects and new school enactments, and their success and failure in practice in the several countries, during and after the War period, will serve as apt cases in point to illustrate how the shifting positions of popular opinion find their equilibrium in the rivalry of an ever-pressing present and a hardened and persistent past.

The student of educational programmes and policies of the last decade for Great Britain, France, Germany, and the United States finds much that is similar and common to all of them; nevertheless, it is their immense variations that command his immediate and initial attention. Only after the student commences to regard the projection of new issues and their stabilization, as a result and response to the forces playing in any given field of observation, does he begin to see anew how the contrast and comparison of educational problems among the several countries can be made to produce new values for the present and future generations. An insight into how these events are brought to a focus carries with it a certain knowledge as to how they may be controlled. Herein lies our hope.

After the school statistics, laws, programmes, facts relating to school administration and organization, and the aims of those responsible for the training of youth, have been assembled and

classified for two or more nations, the task that appears uppermost lies in getting an explanation that accounts for the differences.

Let us take England¹ as a starting-point for a list of contrasts and comparisons, chosen from many, which may serve to illustrate the points under consideration :

- (a) Why is it that England is the last among the great nations to attempt National School Legislation ?
- (b) Why does England present the greatest variety of types of education, thereby giving an impression of lack of order ?
- (c) How shall we explain the complete autonomy which is enjoyed by the English Public School, especially in the light of the fact that such freedom could not be tolerated in either France or Germany ?
- (d) Why is religious instruction considered essential in the Government Schools of England, and non-essential in those of France ?
- (e) How shall we account for the moderate enrolment in Continuation Schools in England as compared with the high enrolment in Germany and the almost non-existence of such an enrolment in France ?
- (f) How is it to be explained that school attendance has been enforced only in comparatively recent years in England, whereas in Germany compulsory attendance is an accomplished fact of long standing, and in France, although the law exists, it is not enforced anywhere ?
- (g) How does the impression arise that the educational system of England lays stress on games ; that of France on learning ; that of Germany on knowledge—although, apparently, always subordinated to obedience and order ?
- (h) How can we explain the wide divergencies as to values ?

Probably no school system in the world is as difficult to understand as the English. This impression deepens after a long series of interviews with teachers and School Authorities.

This apparent want of organization, and the absence of any large amount of literature discussing the theories of education, strike the

¹ For the moment it is not a question of the superiority or inferiority of the educational system or civilization of one nation over that of another. In the opinion of the writer such a question, in so far as it might relate to Great Britain, France, Germany, or the United States, would be impossible to solve. The detailed comparison and examination of the several school systems will be found in Part IV.

foreign student as one of the first traits that should be explained. An English master ventured to offer a suggestion to the writer that may be helpful: "We English act, and explain afterwards if it seems necessary." Another authority on English schools suggested the idea that it was rather dangerous to have too many theories about things, in view of the everyday experience of life that it was very hard to live up to a theory. Life was made up of compromise and the man who really succeeded was found to be one who had shown his ability to turn his hand to a variety of resources that were not always consistent with one another.¹

There is one sense, however, in which we may say that the English school system does show a marked unity. In other countries the school system has been made; in England it has grown. If a student of comparative education expects anything like a clear understanding and appreciation of the present-day school reform going on in England it is necessary that he become acquainted with the many features of this long-unbroken educational growth. There are certain contrasts in English education to-day that present themselves in a marked degree when one attempts to compare it with French or German education; these contrasts cannot be explained except in the light of this long-uninterrupted period of educational development. An examination of English education shows that it is the product of many divergent enterprises, and each particular form of education retains even to this day, in a very high degree, the ear-marks and spirit of its founders. It is a picture that lacks order. It seems to want system. It has been painted by many artists, and each one has contributed the spirit of his age and of his class to his particular conceptions of the training of youth. The unity lies in the long period of unbroken evolution.

(b) THE ENGLISH PUBLIC SCHOOLS AS A DETERMINING FACTOR IN SHAPING THE POLICY OF EDUCATIONAL LIFE IN ENGLAND

(1) *For whom were these Schools originally intended?*

The foreign student of the English school system will not have gone far in his researches before he will be likely to conclude that, among all the forces that are playing on the educational field in England, the foremost in importance is still the English Public School.² This power of the Public School is not wielded because of

¹ Hughes, *The Making of Citizens*, p. 27.

² When one asks why these institutions are called English Public Schools one sometimes receives the jocular reply: "They are called *English* because they teach Latin and Greek; *Public* because they are private; and *Schools* because no small part of the time is allotted to athletics."

great numbers ; nor would there be unanimity of agreement that it owed its source to its record for intellectual attainments ; but it is rather to be explained by what is almost incomprehensible to an American—an inordinate love and admiration for tradition, and a willingness, even in these days of much talked of democracy, to be counselled and led by an aristocracy.

Tradition is not the only fulcrum which supports the influence of the English Public School. The economic position, the rights of self-administration, and what amounts to almost a monopoly in the assignments of important posts in the Government (all of which will be explained in more detail in succeeding pages), go far in accounting for the exceptional prestige which this type of school enjoys.

Certain facts about the origin and development of this type of institution will elucidate our argument. The nine English Public Schools that are usually cited as holding the first rank were, all but one, founded before 1600.¹ Time alone, then, has been sufficient to make a long tradition. As to the type of pupil for whom these schools were originally intended we cite the following :

" Wykeham, a statesman, a man of the world and a convinced hater of the religious orders, founded Winchester as a school that should prepare students for New College, Oxford. It originally consisted of a warden and 10 fellows, a headmaster and an undermaster, 70 poor scholars, 3 chaplains and 16 choristers. Besides these there might be 10 paying scholars, chosen from among the sons of noble and influential persons, special friends of the College."^{2 3}

As regards Eton, which was established sixty years later :

" When King Henry VI desired to establish a foundation which should exceed that of Wykeham, he associated with the school an almshouse for ' twenty-five poor and weakly men.' The association of an almshouse with the school marks the purpose of the school as a charitable endowment for the lower classes of the community."⁴

¹ Winchester, 1384 ; Eton, 1440 ; St. Paul's, 1510 ; Shrewsbury, 1552 ; Westminster, 1560 ; Merchant Taylors', 1561 ; Rugby, 1567 ; Harrow, 1571 ; Charterhouse, 1612.

² Norwood and Hope, *Higher Education of Boys in England*, p. 9.

³ " We may also point out that it was not customary at this time for boys of good family or even for the sons of wealthy and prosperous merchants and tradesmen to be educated by being sent to school. The instances which may be given are few and inconclusive. The usual practice adopted for the education of these young people, as we have shown, was either to send them to a great household, or, at a later date, to have a private tutor in the house. Evidence may be adduced to show that youths of good social standing rarely proceeded to the Universities at this time."—Parry, *Education in the Middle Ages*, p. 199.

⁴ *Ibid.*, p. 200.

That St. Paul's School was not originally meant to be an institution for the sons of the well-to-do classes is clearly indicated by the original provision that the

"number of pupils was fixed at 153; who were to be taught *gratis*; parents were to provide wax candles in winter, to furnish their children with one penny each for the offering at St. Paul's at the Feast of the Holy Innocents (Dec. 28) and to pay an entrance fee of fourpence (equal to about four shillings to-day) for each child. These entrance fees were paid over to a 'poor scholar' who swept the schoolroom every Saturday and 'from time to time' gave the necessary attention to the exceedingly primitive sanitary arrangements."¹

It seems well not to attach an exaggerated importance to the meaning of the word "poor." Thorough scientific investigations seem to warrant us in thinking of these early schools as being intended not as a rule for

"the absolutely poor, the sons of labourers, but the relatively poor, the poor relations of the richer classes, 'the younger sons of nobility and farmers, the lesser landlords, the prosperous tradesmen,' although bright boys who were really poor were sometimes educated free for the professions."²

(2) *How these Institutions passed into the Hands of the Upper Classes*³

We have already noted that Winchester, at its first organization, had made provision for a small number of paying pupils. Similarly, Eton provided for twenty paying pupils. The early statutes of Harrow allowed that

"the Schoolmaster may receive over and above the youths of the inhabitants in his parish so many foreigners, as the whole may be well taught, and applied, and the place can conveniently contain, and of these foreigners he may take such stipend and wages as he can get."⁴

¹ Adamson, *A Short History of Education*, p. 120.

² Norwood and Hope, *Higher Education of Boys in England*, p. 6.

³ "The total endowment of the nine great Public Schools amounts to a large sum. These funds, however, are largely devoted to the maintenance of foundation-scholarships in accordance with the terms of the bequest. At Eton, for example, there are seventy-seven such scholars or 'collegers.' These scholarships were intended by the founders for poor boys, but, as Lord Salisbury once pointed out, the tendency of such bequests is to drift into the wrong hands—the rich rob the poor. Here in the English public school as in the French Lycée, even were the poor boy able enough, he is not rich enough to accept these gifts. As a matter of fact, the standard of examination for these scholarships is such that a poor lad to-day has practically no chance of carrying off a foundation-scholarship at a Public School. Rich men are not ashamed to allow their sons to hold scholarships deliberately left for the sons of their poorer neighbours."—Hughes, *The Making of Citizens*, p. 310.

⁴ Norwood and Hope, *Higher Education of Boys in England*, p. 11.

For a variety of reasons it is explained how the original recipients were dispossessed in favour of sons of the wealthy.

"We shall notice later the increasing division of classes, produced by the religious conflicts and civil wars of the Tudors and Stuarts, and resulting in the monopoly of endowments by the Church. Since the Church embraced the wealthier classes, there would be less likelihood of poverty characterising the parents of the boys who would seek a free education under Church influence, and the middle-class dissenters of the town would avoid such institutions as the public schools whatever their financial qualifications might be. But there were, undoubtedly, many poorer professional men who really needed help in the education of their children, and to whom the Church monopoly can have been no impediment. Why, then, did they gradually cease to take advantage of free scholarships? The answer is, that through maladministration on the part of the schools the scholarships were really no longer free, that to be a scholar was no longer a possible position for a poor man's boy. The public schools, from the middle of the seventeenth century onwards, became increasingly close preserves of the aristocracy, offering to a minority a 'free education' of which the freedom from cost was purely illusory, and to all pupils an education that will not bear close examination, simply because their rulers were often dishonest, and because there was no effective outside control to check abuses before they acquired the prestige of custom. For instance the property with which Eton was endowed rapidly increased in value, while the stipend of the Fellows, paid in money, correspondingly diminished as time went on. The result was that the statutes were openly broken, and the appreciation in values was diverted to what seemed its proper destiny—the pockets of the Provost and Fellows. Thus we read that in the twenty years before 1862 they divided amongst themselves £127,700, gained by the increased increment as leases of valuable land were renewed. They were far, indeed, from the paltry £10 that Wykeham stipulated should be paid them yearly for their sinecure! Similarly, at Winchester, the Warden, by 1636, incurred a rebuke from Laud, the Visitor, for appropriating college-funds, and in 1710 the Sub-Warden and Bursar protest that it is notorious that the collegers (scholars) are so badly provided for as to be at the charge of their friends, and that the Warden took from the college-income for his own use a greater sum than the amount applied to the maintenance of all the seventy scholars put together. At Eton, Maxwell Lyte tells that in 1635 the scholars complain that they are robbed of breakfast, clothing, bedding, and the commonest necessities of life, while the college income is divided among the few. The complaint about breakfast, then a less formal meal than now, and not furnished to the scholars of Westminster till 1846, is perhaps unreasonable since it was unprovided for in the statutes; about the general condition of things there can be no doubt. In self-defence the poor scholars had to pay for extras, out of their friends' pockets, by the end of the eighteenth century, sums amounting to £60 at Winchester, £80 at Eton, and on a similar scale elsewhere. Naturally poor scholars ceased to come to Public Schools, and at Eton, in 1840, we find only thirty-five out of seventy scholarships filled up."

If we may be allowed to digress for a moment, it will be interesting to call attention to the fact that the tendency to crowd out the financially poor pupils has once more been powerfully accentuated by the World War. All over England the Secondary Schools are not only filled, but everywhere long waiting-lists are reported.¹ Many of these schools are under obligation, in consideration of certain grants, endowments, and other privileges, to hold open a specified number of free places. There is a strong effort, on the part of those administering the schools, to reduce this number to a minimum, or to get rid of them altogether. The School Authorities say: "Why should we take the poor when we cannot supply enough places for those who are willing to pay? Besides, the school needs the money." There may be a certain amount of justice in these contentions. Our interest for the moment lies in noting the observation that, here, we have a force that is operating to make the Secondary Schools of England a still more powerful instrument of the well-to-do. The reader cannot fail to see in this a definite blow to democracy. And how are we to reconcile such tendencies with the slogan that the War was going to make the world "safe for democracy?" It is well known that, before the War, England as well as other nations, showed well-defined growth toward democracy as regards her schools. The proportion of free places was increasing; fees were being reduced or omitted altogether. The War has brought a definite check to a continued development in this direction. Unless England, as well as other States, finds means of widening the channels of educational opportunity at a constantly accelerating pace, and removes the new impediment which the War has left in its wake, the impartial historian will not be able to do otherwise than record retrogression as one among other results of the Great War. In fact, evidence seems to be already accumulating to lead us to suspect that this judgment would not be premature.

But to return to our former phase of the discussion. We observe that in England things grow, and that centuries have elapsed since anything such as an uprooting of institutions has taken place there.

¹ "In secondary schools the children of the poor are being gradually crushed out. The Government are limiting the grants; more, they are cutting them down drastically and the result is . . . the fees are going up. No new schools are being built and the consequence is that the available places are going to those who can afford to pay. There are many thousands of children in this country well qualified to profit by secondary education to whom it is being denied, not by parents who are willing to make some sacrifices but by Government and Local Authorities. Every school has a waiting list and it is a scandal at this time of day that such children should be denied all educational opportunity."—From the London Letter in *The Scottish Educational Journal* of September, 1922.

Interior revolutions in England have never been of sufficient moment to affect these ancient school foundations in any marked financial or administrative way. It is true that these schools have undergone decided evolutions which have made adaptation to the changed demands of the times possible. It is this ability to adapt themselves to new conditions that has saved these schools from the unfortunate circumstance of accumulating enemies on the outside, as has been the case in other countries ; for that reason the foreign student in England notes that there are a large number of Higher Schools in England that have always been practically free from Government interference, and, furthermore, that they enjoy this freedom in an almost unquestioned degree to the present day. In other countries such institutions have become the objects of long and bitter campaigns, because it was felt that the school no longer represented the spirit of the age and that its teachings were not only out of harmony, but, in many cases, in complete disaccord with the existing form of government. In England the Public Schools are considered to be the rock foundation of English spirit, and, instead of being a source of opposition to the Government, we find them cited as the chief supply field for recruiting those who govern England. The historical fact that England has not been swept in recent times by great revolutions accounts in part for the late establishment of a national system of education. People have been content to go on with the established forms, and, since these showed a reasonable tendency to meet new changes, a crisis in educational life was never allowed to develop.

(3) *The Acts of Uniformity accentuated Class Divisions in English Educational and Political Life and left an Irreconcilability which obtains to this Day*

The economic competition and political rivalry of the seventeenth century took on the form of a religious struggle which resulted in a series of acts attempting to establish uniformity.¹ Chief among these enactments was the Act of Uniformity of 1662, whereby all school endowments passed under the control of the State Church. This brought about a class and sectarian division that destroyed all

¹ It may be helpful if the reader will compare most of these efforts at uniformity and standardization that obtained among the rival groups within the nation a few centuries ago, with the present-day attempts of the nations to regulate each other as to arms, size of territory, political aspirations, etc. All those repressive measures failed then, and there is not the slightest evidence that such economic and political philosophies can succeed now. They were then, as they are now, a most fruitful source of uncertainty and unrest in every

hope, at that juncture, of maintaining a national system of education. The consequences brought into play, at that time, are exercising definite influences even to this day. Differences that were allowed to harden and fasten themselves in social and religious groups in those days form salient outposts that prevent a united action and a democratic¹ organization of educational work in our own time.

The Uniformity Acts accentuated, in a powerful degree, the tendency of the Endowed Schools of that day to become peopled by the sons of the rich—a characteristic which we have already noted in the previous division (see p. 6) :

“ The fact that Dissenters were increasingly drawn from the poorer strata of the population made wealthy Churchmen inclined to confuse poverty and Dissent, and unwilling to let their sons receive contamination in a free school which poor Dissenters might attend. The endowments, too, were in many cases in money, and as money fell in value they became inadequate to maintain the school without further financial help. In earlier and better days such help would have been readily forthcoming, and the standard of the institution would have been kept up, without impairing its comprehensive utility through the establishment of fees that would exclude the poor. Now, as we have shown, appeal to public opinion was useless, for such opinion was both socially and politically divided when it was not altogether indifferent to education. Hence free schools were often converted into fee schools, thereby effectively shutting out the poor.”²

“ The fact that the masters in the Grammar Schools were bound to be Churchmen kept Non-Conformists who had means from sending their boys to such pernicious instruction.”³

The inevitable result followed. There came into existence a rival group of schools. Most of them were founded for definite sectarian purposes. The seventeenth and eighteenth centuries witnessed the establishment of schools by the Society of Friends, Catholics, Methodists, Congregationalists, also of a number of Independent Schools. English literature abounds in woeful tales of the gross defects and abuses tolerated in private academies.

“ Many private schools, of course, were free from enormities of discipline and management ; and some few probably gave teaching at least as

¹ True, it will be said that England founded a national system of education in 1870, and much is heard about British democracy. We are not trying to contest the correctness of the meaning that our English friend attaches to these words. We content ourselves with pointing out that when an Englishman and an American use the words “ national ” and “ democratic ” in conversation with each other, the misunderstanding will be hopeless so long as each insists that these words carry the conceptions that prevail for the use of these terms in their respective countries.

² Norwood and Hope, *Higher Education of Boys in England*, p. 17.

³ *Ibid.*, p. 17.

efficient as the teaching of the bulk of endowed schools. Still the unwelcome fact remains that the Act of Uniformity directly led to the establishment of a system of private instruction which, in spite of individual excellence, and not forgetting the great services now rendered by the kindergarten and preparatory schools, has, we think, undeniably been the most characteristic weakness of English education; and which still, for better or worse, is estimated to include 30 per cent. of the secondary teaching of the country."¹

(4) *Certain Barriers that make Democratic Growth in Education difficult*

We are warranted in saying that the history, in all countries, of elementary education for the masses who toil, is a record of constant war against privilege. The struggle becomes all the more bitter when the labouring classes commence to demand an education that is really liberalizing, i.e., a training for their children that gives an outlook upon the whole of life. We can note an evolution both in thought and in industrial advancement itself; a constant growth toward a willingness, even a real desire, on the part of those better situated in life to encourage an education that will make the masses more competent in their work. It is too materialistic to be truly liberal. The German pre-War philosophy of education was of this type. The doctrines held by the American commercial and industrial classes are not nearly so far behind the German notion as many unthinking Americans are wont to believe. A system of education which represents an effort to make possible an unrestricted growth of the talents of all the people, without regard to fortune or station, does not yet obtain in any country—not even in the United States.²

No wonder the idealists and humanitarians of the world were so happily surprised by the passage of the 1918 Fisher Act. Knowing what a slow process of evolution had always characterized the growth of democratic education in England, it was with a thrill of joy that friends of democratic progress hailed the news that England was going to do something out of the ordinary for education! Four years have passed; much of our hope has fled since then. The Act is still on the Statute Books, but its more important provisions have not been carried into execution. This explains our present search for the forces that are either indifferent to the facts of democracy or consciously occupied in blocking progress in the direction of democratic education. It seems necessary to account for the standstill

¹ Norwood and Hope, *Higher Education of Boys in England*, p. 20.

² The struggles of a really democratic education to assert itself are set forth in another work by the author: *La place de la Sociologie dans l'Education*

in progress. In fact that the world is everywhere in a state of reaction is not generally denied.

The battle that the masses must continually carry on against the privileged financial classes is much the same in England as in any other modern state. There are, however, several most interesting and unique phases that have grown out of the wealth possessed by the English Public Schools. These will require a more careful setting if the reader is to be made clear on the kind of influence that is exercised in English educational policy by the Public Schools.

A few additional facts will serve to give point to our argument. The entire number of English Public Schools that are rated as of first rank is considered to be about sixty, and the number of boys educated in them is probably something less than 25,000. The number is small as compared with the 6,000,000 school children in England and Wales.

How the schools passed into the hands of the rich has already been noted. The rise in the arts in the last half-century, and an increased population have raised the unearned increment of their landed properties, the income of which affords a standard of living that makes its recipients an upper caste of society. Despite the enormous income attached to the schools, the fees for attendance are so high that they are prohibitory to the moderately poor, and possible to the salary earning middle class and the "new poor" only at tremendous sacrifices. There are two additional reasons why these schools touch the masses at very few points. The curriculum is still dominated by the classics, although in recent years modern studies have been accepted to a certain extent. Again, the time spent on games is so great that that alone would form a barrier between the Public Schools and the educational institutions for the masses. The children of the working-classes cannot, in any foreseeable time, hope to get sufficient leisure to make the playing schedule of the Public School a possibility for them; besides, the Council Schools would never be able to acquire the amount of ground sufficient for the exercise of the games considered of paramount importance by the Public Schools. In fact, the whole standard of life, both in school and out of it, is one in which the masses can never hope to share.

We are now ready to return to what we have mentioned above: the kind of influence that the Public School exercises on all the other schools. Primarily, it is a control exercised through wealth, but it is accomplished by a much more subtle and refined manoeuvring than one is accustomed to witness in the United States, for example. There, the attack on the part of wealth is quite direct,

and often takes the form of open conflicts between capital and labour on such questions as school administration, curriculum, appointment and dismissal of teachers. Fortunately, wealth is not the only asset of the English Public School group. A large number of them do have real culture. All their surplus energy need not be spent on social climbing. The strength of their position is fixed in part by the possession of genuine values. From this group has come the main supply of those who have administered the affairs of England. That record is an open book, on whose pages may be read the account of British diplomatic relations, the services of Embassies and Consulates. The high honour that is known to exist among the English Judiciary may probably be credited, in no small degree, to the character-training given in the Public Schools. To these achievements in the official world we must add that the name of "Arnold of Rugby" gave these schools a popularity which continues to this day.

The economic knowledge and social consciousness of the English people is not developed sufficiently highly for them to question seriously the right of a small group to enjoy the earnings that society is producing for the holders of the school property; and, so long as the latter are allowed almost complete freedom in the administration of the schools, it is quite evident that their influence will be enormous. They are not dependent upon anyone.

Despite the fact that the Public Schools are cut off from the masses, their policy sets the standard for all other schools in a most appreciable way. The Grammar Schools try to imitate them in curriculum, games, traditions, and fashions. Of course only a few of them can reproduce the Public School life, but the attempt to do so is visibly present all the time. Even the public playing-grounds and playing-fields for the Council Schools show in a hundred ways that the boys are trying to imitate what they have seen or heard of the Public Schools. The unconscious domination of the Public Schools over the teachers and School Authorities of the Council Schools is probably much greater than would appear from any list of specific notings that one might make. A long series of interviews with teachers, school administrators, and the people generally, has revealed how deep is the awe felt towards the English Public School.¹

The facts that we have presented and the deductions that we have made therefrom, in this chapter, need to be carefully kept in mind when we discuss the Fisher Act of 1918.² It seems hardly

¹ We are not unaware that sharp criticism is going on in certain quarters. As yet it has not become widespread. (See p. 87.)

² See pp. 49-58.

conceivable that the Public School group will decide to share its monopoly of the enjoyment of wealth, social position, rulership of the State, and prestige in every department of life, without a real struggle. The Fisher Act promised to be a long step in that direction. The conditions that led the Public School group to decide to allow that Act to pass, and, thereby, open the doors to talent from all ranks, we shall discuss in a later chapter. For the present, we content ourselves with asking the reader to keep this group in mind as one of the most powerful factors that need to be considered when anything is to be accomplished in the domain of legislation for education.

It will be all the more difficult for democracy to break down these barriers because it must be admitted—and even the most thorough-going democrat will concede this—that the English system of education has apparently a fairly good record to show. Any rival system will certainly have to make good its claims. However, if it be true, as we believe, that the world is destined to have a much broader democratic basis from which talent is to be chosen, we have reason to surmise that certain changes must take place in England. A state that buries or handicaps any part of the talent among its people can hardly hope to survive in the competition among the nations.

The Grammar School must be considered as essentially a middle-class provision that is quite aristocratic in conception. In general, it may be said that the intellectual movement growing out of the Reformation created impulses that led to the establishment of a large number of these Grammar Schools. Of the seven hundred schools of this type that were in existence in 1902, two hundred and fifty dated their origin from the Reformation. That they are still under the spell of the Public School is shown in that

“ the ideal avowed or implied, of practically every Grammar School in England, is that based upon a training in the classics. They all imitate as best they can the classical work of the Public School. They provide modern sides or alternatives, it is true, to meet the local needs, so far as their resources permit, and preserve intact the classical fetish ; but those are extraneous tasks, quite outside the real purpose of the school.

“ The schoolmasters estimate the value of their work, as indeed do their rivals, by the number of classical scholarships the *élite* of the school win annually. The backward boy, or even the average boy, is deliberately sacrificed to the brilliant boy. The parents of nine boys pay for the education of the tenth.

“ The fact is, that most of these English secondary schools do not appeal to the great commercial and mercantile classes. These do, indeed, sometimes send their boys to the Public Schools, but for social, not

educational reasons. If the truth were known, these great classes of modern English Society have a profound and instinctive distrust of the training of the secondary school.

"Fortunately, they recognize that the really permanent and valuable portion of that training is not that received in the classroom, but that obtained in the playing-fields, and consequently, as a rule, no permanently pernicious effects follow from this devotion of the secondary school to the classical tongues. These parents well know how few boys are ever so far impressed by this intellectual training as to show its effect in their character—so transitory is its impress that it disappears with school life—whereas those characteristics developed in the playground and the 'house' produce a permanent and far-reaching effect on the character of the youth.

"Not only in curriculum, but also in the internal working of the school are the Public Schools carefully copied. The differences are in detail, not in principle."¹

The above citation represented the situation twenty years ago. The present-day student and observer gets the impression that there are some changes going on. Under the stress of industrial and commercial life the Grammar Schools have taken on greater tone and character. There is to be noted a much longer proportion of time given to industrial and commercial studies than was formerly the case. More and more, they are being forced, because of financial straits, to pass under the control of Councils. This means that they are being taken over by all the people. Instead of being an affair of class, they are, henceforth, to give expression to the aspirations of the masses. May we direct the attention of the reader, and especially if he be French, to that part of the above quotation which states that the "really permanent and valuable portion of training is obtained in the playing-fields rather than in the class-rooms." The stress that the English lay on games distinguishes, in a marked degree, their whole system of education from that of all other nations, and most widely from that of France.

We have already noted the admitted weakness of English education² resulting from the high percentage of pupils in attendance at Private Schools. In 1898, the official figures showed that 40 per cent of boys and 70 per cent of girls were enrolled in Private Schools. In 1909, there were still 30 per cent of boys in these schools.³

The testimony that the writer was able to collect seemed well-nigh unanimous in agreeing that the majority are poorly equipped and staffed by teachers wholly incompetent from every point of

¹ Hughes, *The Making of Citizens*, pp. 314 and 315.

² See citation on Uniformity Act, p. 9.

³ Norwood and Hope, *Higher Education of Boys in England*, p. 20.

view.¹ We submit a citation which seems to cover the points under consideration :

" Some of them, particularly the preparatory schools, are exceedingly efficient schools. These take boys at seven, and keep them until they enter the public school at twelve to fourteen years of age. Much of the best public school education is received in them. The curriculum, fixed as it is by the entrance examination of the public school, is much too heavy for boys of this tender age. Four languages are actually being simultaneously studied by boys under thirteen years of age ! The curriculum is largely classical, but much is done by means of country walks and other means to help the pupil to organize his experience and realize his *milieu*.

" Some of the English private schools are, on the other hand, probably unequalled elsewhere from their utter inefficiency. Any man who has sufficient pence to get his brass plate engraved with his name may call his house an ' academy for the sons of gentlemen,' and so beguile the ignorant and foolish parent, with whom the world is so well supplied. Well might a German teacher tell me with scorn : ' In no country but yours would such charlatanism be tolerated.'

" These private schools are the public monuments of English philistinism. As a sympathetic French critic points out, to open a public house or a music-hall one must be licensed, to open a school one need not even know how to read or write. It is quite sufficient if one can pretend to know. It is very unfortunate that the class of society in England from which much of the stability of the State and a considerable portion of the national genius is derived is, in this matter of education, more at the mercy of the rogue and knave than any other class of society. The aristocracy and upper middle class have the public and grammar schools at their service, where they know that a certain *quid pro quo* is obtained ; the working-man has at his service the public primary and higher primary schools, where a certain education, guaranteed by the State, is obtainable gratuitously. But the vast bulk of the middle class of England are left to their own untrained instincts to warn them of the trickery hidden behind brass plates and mystic symbols. Yet it is amongst this class which is from generation to generation hoarding its intellectual riches, storing these up in healthy bodies, that the germs of genius are most likely to be found.

" All these secondary schools have a remarkable similarity in curriculum. The Public School with its classical curriculum is the standard and ideal of all. According to their means they endeavour to approach this ideal. If their means are ample their classical course is strong and their modern language and science weak. If, however, their means are meagre, their classical course will still remain, but weaker ; while science and modern languages will be negligible quantities in their curriculum."²

Just here may we call the reader's attention to the purpose to which the arrangement and exposition of these pages lead. We are,

¹ In 1921 the Teachers' Registration Council was able to recognize only 625 out of 1800 which applied for recognition.

² Hughes, *The Making of Citizens*, pp. 304-5.

all the while, keeping in mind the 1918 Fisher Act. We are under the necessity of explaining how such an advanced piece of legislation ever got to the Statute Books ; then, later, why it was not put into execution. All this "economy" cry in England has little to do with the non-execution of that Act. The explanations lie much deeper. As the heading of the chapter indicates, we are seeking out all the forces that rule in the English domain of education.

In the light of the facts thus far presented, are we not warranted in holding the view that, in so far as the Public School group approved, or allowed that Act to be passed, their motives must have been based principally on the belief that it was a necessity for England rather than for their own children ? If England held her own among the nations, then its provisions were superfluous so far as their own welfare was concerned. The endowments of the Public Schools and the unearned increment of the propertied class would be ample to provide for their own offspring. All this was dependent upon the continued solidarity and prestige of the British Empire. The fear that the very foundations were being shaken led the upper social classes to think in terms of idealism, which often finds expression when men make a thank-offering, after having experienced a long and terrible fear. Certain it is that not all even of the upper-class group were actuated by fear, or any enthusiasm of the hour. No one group holds the monopoly of either noble or egoistic impulses that account for action.

We have travelled far enough on our search to have unearthed some of the causes that help to explain why the Fisher Act is not carried out. For the moment we shall pass over the assigned reasons—necessity for economy and the general reaction that has seized upon all peoples. There is something to be said for each of these contentions, and the arguments for and against them will be made the object of further study.¹

Upon the surface of the exposition thus far it is clear that the upper classes are not bound to the purposes of the Act by any direct ties. Children other than their own are under consideration ; hence, are so much more easy to forget. Maybe England can live and prosper without such democratic legislation. An end devoutly to be wished for ! In that case, the present monopoly is to be preferred to a state of affairs which would assure the life of the Empire, but not necessarily the dominion of that future State by the children of their own class. Further, the stupid leadership regarding strikes, wages, and liquor-control, that labour has been willing to follow since Armistice Day, has broken the spirit of even

¹ See pp. 65-71.

some of the most enlightened and humanitarian of the upper classes. One can understand their saying: "Well! What's the use?"

The facts presented by the case of the Private School afford another important key that explains the lethargy in seizing and pushing a piece of legislation affording a degree of advancement never before realized or dreamed of for the great masses of English children. The Private School situation proves conclusively that the middle classes of England, even those of limited means, are still bent upon modelling themselves on the upper classes. They are too poor to send their children to the Public Schools or Grammar Schools, and too proud to send them to the schools of the people. In spirit and intention their influence is clearly on the side of the upper classes. That would explain why no prolonged and tenacious effort toward the enforcement of democratic educational measures can be expected from these quarters. Their attitude toward the Fisher Act is best characterized by the word "indifference."

- (c) THE RULING OPINION IN ENGLAND PROMISES TO TAKE ITS ORIGIN IN INCREASED MEASURE FROM THE CLASS GROUPS THAT PATRONIZE THE PROVIDED OR COUNCIL SCHOOLS AND THE NON-PROVIDED OR VOLUNTARY SCHOOLS¹

(I) *Some Reasons why the Masses are apparently slow in asserting Freedom of Control in Educational Affairs*

We believe that it can be shown that the ruling opinion of any of the civilized nations presents marked evidence that it is being effectively formed by a constantly widening group. However slow that movement may be, the recent centuries of a growing self-responsibility among the toilers, the changed points of view regarding their right to have their children educated, and to share the fruits as well as the burdens of civilization, seem to leave no doubt as to the direction of the current.

The initiative and direction of educational policies, formerly in the hands of the upper and middle classes, are effectively being challenged. If the Fisher Act is not put into full operation to-day it may be that the future historian will note that an extraordinary chain of circumstances hastened the passage of the Act: that it represented the true direction of educational advance of its day, but that it was premature. It would seem that the groups in whose interest this legislation was projected were not quite ready to lend a united and enlightened support to one of the chief instruments

¹ For detailed explanation of the system of elementary education see pp. 33-47.

with which they might cope with the powers that are now dictating the measure and quality of their rewards and joys. Further, the War seems to have released and encouraged an exceptional degree of selfishness among the workers themselves. The moment was not opportune for them to make the most of enlightened legislation. Probably the chief explanation lies in the corrupted sources and inefficient means by which the masses are informed as to what is really going on. The writer has reason to believe that not only in England, but in France and in Germany, the average intention of labour toward fellow-labourers everywhere, and toward all classes, is more kindly disposed and represents an absolutely higher degree of civilization than obtains among the upper classes. To appear to imply that the lower groups are more advanced than the higher classes may seem a contradiction. However, there is no contradiction in it. Briefly, it merely indicates an acceptance of the life-philosophy that the greater values are still in the masses. In truth, therein lies our only hope. If we thought that civilization was to be stranded with such direction as the governing classes are giving us in the several countries of our own time, the outlook would be depressing enough. We seem on the verge of being pitched over the abyss at almost every turn.

There is, however, a development to be traced in the recent centuries of English educational history which gives us a measure of assurance that new forces are on the way. In the pages that follow we shall attempt to learn what we may of their origin and vicissitudes during the march of the centuries, in the hope that we may be able to forecast something of the positions that they will take as they enter into conscious contact with the rival forces on the present-day field of action.

It seems wellnigh impossible to give people anything. How often they throw away, by sheer lack of appreciation, gifts that are lavished upon them! The most that can be done is to create an environment whereby they may grow into deeper responsibility and capacity in the exercise of new privileges. The Fisher Act is an apparent illustration. After all, it had some gift elements in it. It was so regarded by both those who passed the law and the group it was intended to benefit. The conviction as to its necessity and indispensability had not fully permeated the instinctive demands of either donor or recipient. Equality of educational opportunity has not yet fully taken the place of a system of education graded according to the social position of the individual. When the day comes the Fisher Act will seem, in the eyes of the English people, only an introduction to an educational system, not a fulfilment.

However, if the social gains in education seem a little slower in England than elsewhere, it is just possible it may mean that institutions there are more deeply rooted. The slower process of change has its brighter side. It seems doubtful if social institutions of any country in the world could stand a harder strain, in the event of a world-crisis, than could those of England. One might name countries in Europe in which the institutions are harder set than in England, but, in these States, the institutions are really dead. In England, they are hard set but not dead. On the contrary, they are very much alive.

(2) *The Growth and Independent Direction of an Educational Policy
"by the People and for the People"*

It is considered wellnigh axiomatic, in both Great Britain and the United States, that education for the masses took its origin out of the Reformation and the influence of the Renaissance. Hence it is with some surprise that we read :

"We are now able to realize that the two centuries preceding the Reformation, at least, were a period in which facilities for education in England were widespread and practically open freely to all. The educational effect of the Reformation—even though undesigned—was to remove from the great mass of people the opportunities for attending school which had previously been available for them. It is also extremely probable that the significance of the Renaissance upon the educational development of this country has been considerably exaggerated ; this, however, is a question which still awaits investigation."¹

¹ Parry, *Education in the Middle Ages*, p. 244. This is a concise and scholarly work. The author shows that education passed through a cycle, not unlike that which we have witnessed since the Reformation. There was the period from the introduction of Christianity to the Norman Conquest. He makes clear how Christianity was the means by which education became possible for England. In the introduction he cites the dictum of Cardinal Newman : "Not a man in Europe who talks bravely against the Church but owes it to the Church that he can talk at all." Further, the author concludes that during the Anglo-Saxon period the activities of the Church "were essentially the activities of the State, and the work which was done for education might be conceived of, indifferently, as either the work of the Church or of the State." The second stage dates from the Norman Conquest. William I separated the Ecclesiastical from the Civil Courts. From that time up to the Reformation, Church and State were distinct in England. To quote again from our author : "This separation of Church and State resulted in a number of duties, other than those which were strictly spiritual, being tacitly regarded as being part of the function of the Church. The provision of educational facilities is included amongst these duties, and it was left to the Church to make such arrangements for the organization, maintenance, and control of education as she deemed fit." A third stage evolved when the social consciousness of the community (or rather part of the community) first realized that education was not a matter for the ecclesiastical authorities alone. The first manifestation of this in England occurred when teachers began to realize

Such a new version might, as indeed it should, have the effect of making the present generations more appreciative of their cultural gains. It is instinctive in that it clearly demonstrates how easily the progress of centuries may be lost, and what a terrible price we pay in order to advance just a little.

Even if the new interpretation is accepted, it cannot change the facts that the present cycle of rising independence among the lower classes in England, as far as education is concerned, dates its beginnings from the seventeenth and eighteenth centuries.

During these centuries the groundwork was laid on which the conscious and active self-direction of the masses was able to take firm hold. It was not until the nineteenth century that class-consciousness reached a veritable state of self-awareness. A demand to direct the education of their own children is only one of the many phenomena of class-independence. It is this phase which forms the topic of our immediate interest.

It was the religious motive¹ which took first place in manifesting an interest in the education of the poor. The social problem of pauperism was always a close second. The Church had to do something in self-protection against the gross ignorance of the masses. The desire was everywhere present to find some way by which

that they exercised a function distinct from the special functions of the priesthood and consequently proceeded to associate themselves in an organization for the protection of their common interests and thus initiated a movement which ultimately resulted in the establishment of Universities. At a later date, various economic developments produced certain social changes which not only made education an object of greater desire but also brought it about that wealthy merchants, guilds and civic communities, as well as Churchmen, took part in the work of providing additional facilities for the education of the people (p. 2). It would seem, then, that the independence of direction on the part of the masses, which has been asserting itself for more than a hundred years, had its prototype during the Middle Ages. The social and economic changes gave rise to the notion that education was not exclusively the function of the priesthood. The development of manufactures in the fifteenth century brought about the principle of divisional labour. This, in itself, was a stimulus to knowledge. We also note the rise of a capitalist class which accounts in part for the establishment of schools by Craft Guilds and voluntary associations. In short, we see here that the complexity of life became too great to be successfully managed by those who had only been trained for prayer and theological speculations. The independence which developed in the educational field during the Middle Ages seems to differ only in degree from the whole cycle which has marked its course since the Reformation. That the present cycle is taking hold of a much higher proportion of all people and exhibiting a much greater momentum is to be attributed to the improvements in the arts and not to any really new characteristic of human nature.

¹ For a splendid account of the rise of education in England, and especially the rôle played by various societies, the reader is referred to *Elementary Education*, by Robert Gregory, D.D., who was Dean of St. Paul's and Treasurer of the National Society.

Society might be made better, and, at the same time, not to break with the established order. The prayer which was in daily use in the Charity School in Sheffield may well illustrate the point in question :

" Give me Grace I beseech Thee, O my God, to live this day as in Thy Sight, and to do always such things as please Thee. Make me dutiful and obedient to my Benefactors and charitable to my Enemies. Make me temperate and chaste, meek and patient, just and true in all my dealings, content and industrious in my station."¹

Contentment and subserviency has been the slogan of the Church and ruling classes in every age. We are not unmindful of the many exceptions, but that does not alter what has been the prevailing tendency. On the subject of Charity Schools we read :

" The object even of such liberal Churchmen as Butler was now to keep the poor in their place, to teach their children the rudiments and the catechism, while discouraging them from any attempt to rise above their station. Preaching a charity school anniversary sermon at St. Paul's, Bishop Butler himself said : ' The design (of these institutions) was not in any sort to remove poor children out of the rank in which they were born, but keeping them in it, to give them the assistance which their circumstances plainly called for, by educating them in the principles of religion as well as of civil life ; and likewise making some sort of provision for their maintenance, under which last I include clothing them, giving them such learning as may qualify them for some common employment, and placing them out to it as they grow up.' These objects the system was only too successful in accomplishing. It did something towards making the ignorant despise Dissent and welcome inequality ; it enabled the Church to keep some hold upon the masses by doing a little for their more immediate welfare ; but it becomes contemptible when we compare it with the ideals of modern educationists, or with the civic spirit that designed Christ's Hospital and Grammar School in Tudor times—an institution which indeed rescued foundlings and fed, clothed, and taught the poor, but if they were worthy sent them to the University as well. These Charity Schools, founded ' on a conception of education partly religious and partly feudal, but almost wholly ignoble and humiliating,' have often lasted down to our own day, and some of them now give a low grade of secondary education. Their scholars still wear a distinctive dress, meant to remind them of their rank as recipients of public benevolence, but occasionally serving the more useful purpose of introducing a picturesque touch of colour and antiquity into the bleak and drab monotony of our modern towns."²

The Book of Common Prayer for the Church of England, even to this day, teaches the learner to say, in response to the question :

¹ Quoted from Birchenough, *History of Elementary Education in England and Wales*, p. 8.

² Quoted from Norwood and Hope, *Higher Education of Boys in England*, p. 20.

"What is my duty towards my neighbour?"—"To order myself lowly and reverently to all my betters. . . and to do my duty in that state of life to which it shall please God to call me." This forms part of the religious instruction in all the Elementary Schools under the Church of England. The number of pupils in these schools in 1914 was 1,848,889.

The Churches, including those of the Catholic and the various Protestant sects, have done much towards alleviating misery and poverty. Also, there would be few who would wish to minimize a just homage for services rendered in educating the poor. Our criticism lies in the excessive price which is always charged. Up to the present, the Churches have always demanded the *imprisonment of not only the intellectual but also of the emotional functionings of the mind*. They do something for the immediate welfare, and in turn demand contentment in equality. The masses are to be aided in acquiring a certain amount of knowledge, but must not doubt the directing capacity of their leaders over the whole range of life. Because the Church could not find a way by which leadership might be retained and yet allow the exercise of the highest potentialities, it has passed everywhere into decline as an agent in directing education. Where it still holds undisputed supremacy in educational matters, as in Spain, education is miserably retarded.¹ The Church domination of education is feudal. Its very conceptions can hardly be harmonized with democratic growth and direction.

The Church is not the only organization that fears independent action. We have seen that certain commercial and industrial groups in America are anxious to encourage an education that will produce efficient workmen, but they are lukewarm, and even actively opposed, to the extension of educational facilities that are truly liberalizing—especially to scientific instruction regarding taxation, tariffs, trusts, and imperialistic policies.² The writer thinks he has observed a feeling akin to this among some of the English upper-class groups. They show an apparent fear lest labour should make a concerted effort to rise out of its ranks. The exceptionally interested and sympathetic attitude which so many of the better-situated in life take toward adult education³ is a case in point. First, it must be remembered that the English of the upper classes are thorough-

¹ Out of the 34,000 Spanish communes more than ten thousand have no school of any kind, either public or private. After only two decades under a new form of government, the Philippine Islands can already boast of a higher literacy than Spain.

² See F. W. Roman, *La Place de la Sociologie dans l'Education*, ch. IX.

³ The Adult Education Movement is enjoying a wave of prosperity, at present, in both England and Scotland.

going patriots. They really want England to succeed and they cannot be charged with having any ill-will toward labour or toward those who occupy inferior positions. They recognize that if they themselves are to hold high places in the world, and if England is to be really powerful among the nations, it is incumbent that the masses also should be strong. This explains why the more fortunate in life favour adult education, or any other improvement that will add to the strength of the labouring classes. But how shall we explain that the same individual who is so enthusiastic about adult education should express himself with the greatest indifference regarding the Fisher Act, or seem actually to oppose any definite steps that would bring about greatly improved opportunities for education between the ages of fourteen and eighteen when children could really make something of their lives?

Now one explanation of this is the uncertainty as to what the consequences of such a highly improved state of education among the masses might be. It is just possible that the latter might want to contest the posts now held by the governing classes. However, an interregnum after the period of elementary education would break the hope or even desire of "wanting to rise," and confine it to a "wanting to do well" in an occupation already chosen. No one has any objection to this latter aspiration; on the contrary, it is regarded as laudable and worthy of capitalistic encouragement.

The reader notes that we are engaged, at this instant, in sketching the various influences and sources that made the awakening of class-consciousness possible. The pioneers were moved by a feeling of stewardship with regard to the destiny of the souls of others in the hereafter; also by the fear that unless something were done to counteract vice and ignorance they themselves would be likely to perish by the rash and capricious violence of the mob. Then, too, the humanitarian motive was deep and powerful:

"It must needs pity any Christian heart to see the little dirty infantry which swarms up and down the alleys and lanes with curses and ribaldry in their mouths and other rude behaviours as if they were intended to put off their humanity and degenerate into brutes." (Marchamont Needham, 1663.)¹

Probably very few, if any, of those early champions of education for the poor dreamed that they were forging links in the chain that would finally be both long and strong enough to raise the masses to independence and responsibility. This larger view did find, at a later day, powerful advocates outside the labour groups. Such were, among others, Carlyle, Dickens, and John Stuart Mill.

¹ Quoted from Birchenough, *History of Elementary Education*, p. 10.

Among the organizations which received substantial support from the liberality of philanthropic individuals, we mention the Parochial Charity School Movement, which, by 1750, was providing for the needs of 30,000 children.¹ There were also the Welsh Circulating Schools which, in 1777, numbered 6000, with an enrolment of 300,000 pupils. In connection with these philanthropic movements should be mentioned the renowned Robert Raikes, founder of the Sunday School, 1784. As early as 1803 there were already over 7000 Sunday Schools in Great Britain attended by over one million children. The universality of the practice which he instituted is the homage paid by the nations to his memory. Finally, there is the recognized interest in popular education arising out of the work of the two Wesleys and George Whitefield. These various religious and humanitarian school projects were well under way a hundred years ago. To this day, they furnish the backbone for the Voluntary or Non-Provided Schools.² They still represent a large remnant of English elementary education, guided, in a great measure, by persons who send their own children to the Grammar and Public Schools; and thus the patrons of these Non-Provided Schools confess to a greater joy in wearing the yoke of direction than in responding to the thrill that must animate a community when it feels itself sufficiently developed to declare its majority.

Thus far, we have listed a group of agencies whose work has been of prime importance in raising the people to such a degree of intelligence and of confidence in their own capacity that, for three-quarters of a century, and in increasing numbers, they have been demanding self-direction in matters pertaining to the education of their own children. This is a result that was not consciously sought for by any large numbers of the promoters. The consequences were unforeseen by nearly all who were most active in organizing the schools.

More than one hundred years ago, England was subjected to influences calculated to accentuate an early declaration of independence in the very domain of education which the preceding pages have had under consideration. First among these comes French revolutionary thought.³ A second, perhaps equally important, was the growing crystallization of opinion favouring State action in popular education. Students of economics and govern-

¹ For a complete statement of the work done by these various organizations the reader is referred to Birchenough, *History of Elementary Education*; also to Gregory, *Elementary Education*.

² For statistics, see p. 34.

³ See Birchenough, *History of Elementary Education*, p. 20.

ment are well aware of the enormous help that the writings of Adam Smith, Thomas Paine, and Robert Malthus contributed toward political enlightenment and the democratization of education. Then there is a third influence which we shall style the English Socialistic Movement, founded by Robert Owen, whose influence on the labouring classes of his own time and of the succeeding generation was far-reaching. Even to-day a perusal of his ideas awakens admiration for one so earnest and advanced. His educational efforts represent only one of several important philanthropic waves which dominated the field of English education in the first quarter of the preceding century.¹

The student of history knows that the Reform Bill of 1832 merely represents the crystallization into law of the changes brought about by the industrial revolution. From that time, the monopoly power possessed by the land-owning aristocracy was broken. The centre of gravity in political power shifted toward the middle-classes. A further step was taken in 1867 when the second Reform Bill allowed the vote to the better-class artisan in the towns. In 1884, a further extension gave the vote to agricultural labourers in country districts, and to nearly all men in towns. Since that time, the vote has been extended to all citizens, including women. These facts speak for themselves. The instruments of power, at least, are now completely in the hands of all the people. We shall now be concerned in learning what use the latter have made of these continually-added accretions of power. Among the numerous routes open to us, we shall choose to follow the extended control which the masses acquire in prescribing the policy under which their own children shall be educated. The long line of Education Acts shows a slow but certain growth of the capacity of the people to manage their own affairs. The more important legislation took place during the years: 1833, 1839, 1846, 1853, 1862, 1870, 1876, 1891, 1902, 1906, 1910, 1914, 1918.²

A study of what took place at these successive dates provides evidence that the forces turned loose by the Industrial Revolution brought not only the political liberty of the Reform Bills, but a

¹ For a detailed study of the philanthropic activities of the time, see Birchenough, *History of Elementary Education*, ch. II.

² For a detailed statement of all the legislation between the years 1833-1870 the reader is referred to *Reports on Elementary Schools*, by Matthew Arnold. The volume is edited by F. S. Marmin, M.A. (H M. Stationery Office, London). The reader will be interested to know that Matthew Arnold was the son of the Arnold of Rugby. However, his own achievements in education will give him a permanent place in fame, without borrowing the glory attached to the name of his illustrious father.

growing need and desire to become more completely responsible for the use of increased power.

The road that leads to the awakening of class-consciousness among the proletariat is long and arduous. Even that is only the beginning and not the end of the struggle. The goal commences to loom upon the horizon only when the toilers show signs of discerning that permanent gains can never be held for their group, except by a most comprehensive basis of education.

The real beginning was made in 1833, when education came to be regarded as a right of the people rather than as a charity. The new view was accentuated in all labour programmes after 1837.

"In 1831, the labour movement may be said to have begun with the founding of the National Union of the Working Classes. Six years later Lovett, in an address to working men, was claiming popular education as a right derivable from society itself—an education that should offer to each the means of developing his capacities to the utmost."¹

Carlyle said :

"Who would suppose that education were a thing which had to be advocated on the ground of local expediency, or indeed on any ground ? As if it stood not on the basis of everlasting duty as a prime necessity of man."²

Whatever else may be necessary to establish the idea suggested by the heading of this section, is furnished by John Stuart Mill :

"It was education that was to bridge the gulf that separates men as they are from men as they might become. It was, however, much more than mere schooling. It included education in and through social duties. But popular education was necessary from another standpoint. According to him (John Stuart Mill) the ideally best form of government was that in which the sovereignty was vested in the entire aggregate of the community, and where every citizen was called upon occasionally to take his share in the actual work of the government by discharging some local or general public office. Universal education was an essential condition to this, and he went so far as to say that it was wholly inadmissible for any person to have a vote who was ignorant of at any rate the three R's."³

By the middle of the last century the doctrine that the people should rule was supported in England by a substantial and complete body of writings. The fate of the 1918 Education Act demonstrates that what has been thoroughly established in theory does not obtain in practice, even after the lapse of three-quarters of

¹ Birchenough, *History of Elementary Education*, p. 65.

² Quoted from Birchenough, *History of Elementary Education*, p. 66.

³ Birchenough, *History of Elementary Education*, p. 67.

a century. We can report progress, but we are unable to acclaim that Democracy rules.

(3) *A National System of Education is Established*

England was the last among the great States to admit the principle of the necessity of State training. Up to 1870, education was left to private individuals and societies. Since 1833 there had been Parliamentary grants to certain organizations whose work was subject to State supervision. At that time it was admitted, on all sides, that the voluntary system was failing to meet the demands of the times. The strength of the State was being imperilled by a large number of the ignorant and uneducated.

"In introducing the Elementary Education Bill, 1870, Mr. Forster estimated that about 1,450,000 children were on the registers of State-aided schools, with an average attendance of 1,000,000, but in the schools there were only two-fifths of the working-class children between 6 and 10 years of age, and only one-third between the ages of 10 and 12. In other words, there were one million children unprovided for between 6 and 10, and half a million between 10 and 12 years of age. An investigation conducted the previous year had shown that a quarter of the children in Liverpool between the ages of 5 and 13 never entered school, while another quarter attended schools where the education was worthless. A similar state of affairs existed in Manchester, Leeds, and Birmingham. It was to remedy this, 'to complete the voluntary system and to fill up the gaps,' that this Bill was intended. It rested on two principles, viz: that there should be efficient schools within the reach of all, and that, where such provision did not exist, it should be compulsorily provided."¹

The Bill divided the country into School Districts and set up School Boards, whose duty it was to maintain Public Elementary Schools for children between the ages of 3 and 12, in those sections where voluntary effort was proving itself unable to meet the demand. The Act of 1876 extended the power to make attendance compulsory in districts not under School Boards, i.e. Voluntary Schools, and in 1880 it was made compulsory elsewhere.

The Act of 1891 abolished school fees in the great majority of schools, and reduced them in most of the remainder. The Act of 1902 abolished School Boards and established "Local Education Authorities" everywhere.² This Act brought the Primary, Secondary and Higher Schools under the control of a single Authority.³ The establishment of County High Schools began in

¹ Birchenough, *History of Elementary Education*, pp. 123-24.

² For detailed description of the system see p. 31.

³ The "non-maintained" schools supported wholly by endowment are not subject to the Local Authority.

earnest. Up to 1902 nearly all the money for secondary education was devoted to the boys, but now the girls began to receive almost equal consideration. The passage of children from the Elementary Schools to these Higher Schools was made much easier.

"In 1906, some 23,500 scholarships were offered by local authorities for this purpose. In 1911-12 the number had risen to over 38,000. At this date—1920—nearly 50,000 boys and girls whose previous education had been received in elementary schools (representing 32.5 per cent of the total number of secondary school pupils) were in receipt of free tuition."¹

Our survey has shown that the standard of education among the masses is steadily rising, as is also the proportion of children in Secondary Schools who come from the Council Schools. To that degree, at least, barriers between the classes are being broken down.

Since the 1902 Act, one notes a decided interdependence among all types of schools. The effect is a strengthened position for the masses in their attack on all educational and political questions of the day. A definite movement toward group-action can be discerned. However, the co-ordination is still far from attaining that degree of intelligent understanding that would be necessary to make the masses masters of their own fate. If that goal is to be attained, their education will have to be strengthened not only as regards the quantity learned, but also as regards the quality. In this latter respect it will have to undergo some very decided changes.

The administration and organization of the schools, the political power of the elementary teachers, and especially the passage of the 1918 Act, furnish abundant evidence that the former rulers of England feel the necessity of conceding some things to the people. In fact more has been granted than the people can hold permanently. In England, as in other countries, the present parties in power have made the discovery that, during the War, there had been a great deal of exaggeration regarding the power democracy would wield after the War.

The Governments are everywhere taking away, by stealth, with the left hand, what had been given, in broad daylight, with the right. For the moment reaction reigns. We have reason to believe that the pendulum must soon swing the other way. The people cannot be fooled always. However, as the school system in England is organized and supported by both law and tradition there is no hope that, in the near future, the masses are going to obtain anything like their proportion of opportunity in the way of educational facilities,

¹ Birchenough, *History of Elementary Education*, p. 174.

or the chance to compete for the important posts in political, industrial, and commercial life. The fate of the Fisher Act for the last four years may be taken as a measure of the strength of the rival forces that are always present when the education of children is under discussion. The people must be promised much, high hopes are always in the foreground, but, owing to their lack of instruction and especially to the want of efficient organization and of a press to keep them correctly informed as to what is actually going on in the world, they can be made to submit to the acceptance of the minor share of the total product of toil.

CHAPTER II

THE SCHOOLS OF ENGLAND AND WALES IN 1914

(a) THE BOARD OF EDUCATION

GREAT BRITAIN and Ireland have an area of 121,633 square miles, of which 50,874 fall to England, 7,466 to Wales, 30,405 to Scotland, 32,586 to Ireland and the remainder to the Isle of Man and the Channel Islands. The total population in 1911 was 45,516,239. Of this number 34,000,000 belonged to England, 2,000,000 to Wales and nearly 5,000,000 each to Scotland and Ireland.

Thus far our study has dealt with the forces that originate and direct the school activities of England and Wales. Enough has been said to make it possible for us to bring into full view the entire educational structure as it existed in 1914.

Of all the schools that will come under our consideration, those of England are the least organized and also the most difficult to explain. It is safe to say that the majority of the books extant, which attempt to explain their organization and its workings, would not give the American reader any clear picture of the conditions, the description of which would be regarded as essential to his adequate understanding of the situation. He would find the explanations involved the use of a list of new words, for which a technical glossary would be necessary. In order to present, in outline form, the main characteristics, so that the foreigner will not be confused, it will be necessary to omit many details and numerous exceptions; although to gain this greater clearness, the danger is incurred of sacrificing accuracy through the omission of details.

The Central Authority for English education consists of the Board of Education, which is composed of the Minister of Education, who is President of the Board, five Secretaries of State, the First Commissioner of the Treasury, and the Chancellor of the Exchequer. It is a creation upon paper, as the Board never meets. The Minister alone assumes the responsibility to Parliament and to the country. His office corresponds to a post in the Cabinet of an American President, the main difference being that the English Minister

of Education usually, though not necessarily, holds a seat in Parliament.¹

The President of the Board introduces most of the school legislation and makes the fight for the Budget. The Board has charge of the bulk of the school expenditure voted by Parliament.² Its main control over the thousands of institutions in its domain seems to lie in the power of prescribing the codes under which the grants may be paid. A certain uniformity in local organization, teaching, and inspection is secured by the publication of memoranda and suggestions. The Board is assisted by a very large staff of Civil Service appointees, known as examiners and inspectors. The former edit the educational reports, prepare the statistics, and determine the amount of money to be apportioned to the schools.

The whole country is divided into nine areas, each of which has a separate provision for the three forms of education : Public Elementary Schools, Technical and Continuation Schools, Secondary and Preparatory Teachers' Centres. There are inspectors corresponding to the various sections.

(b) THE LOCAL EDUCATION AUTHORITY

The Local Authority is in the hands of the Councils of the Local Government areas, of which there are four types : Administrative Counties, County Boroughs, Municipal Boroughs, and Urban Districts. Immediately under the Council there is formed the Education Committee which has the direct charge of the schools. This Committee is composed of a certain number of the Council Members, with a certain representation chosen from the outside. The functioning of the Local Authority is well illustrated by the work of the London County Council, which is the Local Authority responsible for promoting the general co-ordination of all forms of education within the County of London. Practically the whole of the elementary education in London is under the Council's control. In the various branches of higher education the Council is associated with several other Authorities, such as the University of London, the City Companies, the governing bodies of endowed Secondary Schools, and the governing bodies of Polytechnic and Technical Institutes. In the promotion of the different forms of education it is the object of the Council to work in co-operation with the other agencies that are engaged in educational work, and to ensure that there is no overlapping or duplication of effort. The Council works throughout in close association with the Board of Education.

¹ Cabinet Ministers in the United States are not members of Congress.

² For sums expended, see pp. 65-71.

All matters relating to the exercise of the Council's powers under the Education Acts, except the power of raising a rate or borrowing money, stand referred by Statute to the Education Committee of the Council ; and the Council before exercising any such powers, unless in its opinion the matter is urgent, receives and considers the report of that Committee with respect to the matter in question. The Council may delegate to the Education Committee any of its powers under the Education Acts except the power of raising a rate or borrowing. This Committee is composed of fifty members (including nine women), of whom thirty-eight are members of the Council, and twelve co-opted members. The meetings of the Committee are open to the public and are normally held every Wednesday, except in vacation times, at the County Hall. Its powers and duties are distributed among nine sub-committees. It is assisted in the administration of elementary education by 184 statutory bodies of managers for Provided Schools, and 351 for Non-Provided Schools, and by advisory sub-committees for Training Colleges, Technical Institutes, and Schools of Art.

The reader may not be clear as to the terms " Provided or Council Schools " and " Non-Provided or Voluntary Schools." The former are built and maintained by the Local Education Committee, under rights granted by the Council and the Board of Education. Each committee appoints managers, whose duty it is to visit the schools and make reports on conduct and discipline, appoint caretakers, and grant work certificates.

In the case of the " Non-Provided Schools," the buildings are maintained by private parties, usually some religious body. The salaries of all the teachers are paid out of the rates and Parliamentary grants, as in the case of the " Provided " schools.

Each school has six managers, one-third of whom are appointed by the Local Authorities ; the remainder are Foundation Managers, who represent the Trust on which the foundation rests. They have more authority than have the managers of the Provided Schools. They appoint the head teacher and prescribe the religious instruction. Over the secular education they have no real control. In practice, most of the duties and rights are exercised by the local clergyman.

Recently managers have been turning their attention to the physical care and medical treatment as well as the feeding of necessitous children.

There is still very little direct influence over either type of these schools by the parents. A school visit from the father or mother of the child is almost unknown, except in the cities, and then only on prize days. The working classes are not conscious that they own

the schools, to the degree that obtains in the United States, and as is beginning to be the case in Germany. Neither does the community take the pride in the local school, which is so often in marked evidence in America.

(c) THE ELEMENTARY SCHOOLS

(i) *Enrolment and Attendance*

All children, physically and mentally fit, between the ages of five and fourteen, were required to be in school according to the law in force before the 1918 Act became operative.

The following table¹ gives the number of scholars on the books in Public Elementary Schools on January 31, 1919, classified according to age:—

AGE ON JAN. 31ST, 1919.			Boys.	Girls.	TOTAL.
3 and under	4	.	28,184	20,914	44,098
4	5	.	93,577	83,958	177,535
5	6	.	293,265	281,508	574,773
6	7	.	332,753	324,161	656,914
7	8	.	330,347	323,742	654,089
8	9	.	335,776	328,495	664,271
9	10	.	341,992	333,966	675,958
10	11	.	343,884	338,659	682,543
11	12	.	329,577	325,001	654,578
12	13	.	311,974	310,433	622,407
13	14	.	214,263	226,264	440,527
14	15	.	14,753	16,296	31,049
15	16	.	1,797	2,094	3,891
16	17	.	54	159	213
17 and over	.	.	15	30	45
Total			2,967,211	2,915,680	5,882,891

This table is of special interest because it represents the final picture, before the new 1918 Act and its recent makeshift interpretations arising out of the "economy" cry had begun to operate. Children between the ages of three and five were permitted to attend, but this was not encouraged. At present, an effort is being made to discourage attendance before the age of six.²

The figures take no account of the Private or Secondary Schools. This explains in part the variations in numbers of the two sexes, both in the years at the beginning of school life and those at its close. Parents are more anxious about the daughters in earlier years, hence more of them are sent to Private Schools. At twelve, the

¹ See *Report of the Board of Education for 1919-20*.

² See p. 68.

numbers are about even; after that, there is a larger attendance among the girls. Boys leave in greater numbers than do the girls to attend Secondary Schools. A still more important cause of this variation lies in the greater ease in getting employment for boys. The Local Authority had the right to grant work exemptions. In some towns and agricultural districts full time exemption was granted at thirteen, or twelve, and in certain backward regions even at eleven years.

The table is subject to still one other correction, which minimizes very materially the pre-War efficiency of the schools.

Probably between 70,000 and 80,000 of the numbers enrolled, between the ages of 12 and 14, attended only half time. The textile counties of Lancashire and Yorkshire employed large numbers of children under the age of 14. The greater number left before they had actually reached the full age of fourteen years.

The following is a table showing the proportion of schools and pupils belonging to the Councils and the various religious bodies, in 1913 to 1914:—

	No of Schools.	Accommo- dation.	Average Attendance	Average Number on Registers.
Council	8,556	4,252,885	3,323,320	3,741,911
Church of England . .	10,737	2,202,426	1,644,158	1,848,889
Wesleyan	189	57,279	43,735	50,057
Roman Catholic . . .	1,105	391,867	304,086	349,265
Jewish	12			
Undenominational and others	465	103,088	68,731	77,759
Total	21,064	7,017,408	5,392,579	6,077,188

For the moment we call attention only to the decrease during the period of the War in the numbers on the registers as shown by the years 1914 and 1919.¹ Within the last few years we note an increased attendance at the Catholic Schools; however, there is a decline in the numbers at the other types of Voluntary Schools.

(2) *Curriculum and Equipment*

The curriculum of the ordinary Elementary School is fixed largely by the code issued annually by the Board of Education, which, however, leaves great freedom to the head master.

The ordinary subjects are religious instruction, arithmetic, geography, history, writing, English language, drawing, observation

¹ See p. 33.

lessons, nature study, singing, hygiene, physical training, domestic subjects for girls, handicrafts or gardening for boys. It is not necessary that all these subjects be taught in a school or class, and the curriculum may be varied when the Board is satisfied that its modification is required by the needs of the scholars or the circumstances of the school, or is justified for the purpose of experiment. This liberty is not to be construed into meaning that it is possible to omit religious instruction. However, the manner in which this subject is taught varies from mere Bible reading to attempts to inculcate the most dogmatic doctrines. Of course, this latter statement could apply only to Non-Provided Schools. The foreigner, on arriving at any of the English Elementary Schools, asks to see the curriculum. He expects to be handed a booklet which contains the course of study for all the schools in the city. Instead, he is referred to a poster on the wall which represents the curriculum and timetable for that particular school; there may be no other one like it anywhere. The same freedom obtains in a great measure regarding the selection of texts and methods of teaching. Perhaps the greatest single force leading to a certain uniformity in the subjects taught and in the methods used arises from the necessity of preparing certain of the children for scholarships, competitions for Secondary Schools, promotion into Central or Higher Elementary Schools, and entrance upon courses leading to Civil Service appointments in the Post Office and other Government posts.

The course of study is subject to the approval of the Government inspector. In actual practice there seems to be very little interference from that quarter. A strong master can carry out the most radical reforms. In general such freedom is not enjoyed in the United States. It is just the opposite of what obtains in France and what did prevail in Germany before the War.

Whereas there is abundant evidence for believing that large numbers of head masters make good use of such wide powers, there is, on the other hand, an immense amount of "marking time" going on in many schools. There is reason to believe that even a worse state prevails in Private Schools. The preparation of the teacher, especially in the Private Schools, is often far from efficient. But the main fault does not lie entirely with the teachers. English society has not yet sufficiently progressed to the point of honouring her elementary teachers to a degree that would stimulate their pride, and make them a rejuvenating power in the schoolroom and in the life of the community. English Secondary Schools have the unfortunate habit, found also in other countries, of looking down on the primary teacher.

Further, the work is often handicapped by schools that lack beauty and decoration; in some the seating is quite faulty. Even the progressive city of Manchester was, in 1921, buying seats without backs for its school children. The writer holds the opinion that the Elementary School buildings and the general equipment of the schoolrooms are considerably inferior to those in both the United States and Germany, but somewhat better than those in France.

However, in the matter of games and outdoor exercises the English school surpasses any of the three countries just mentioned. This, too, is subject to exceptions, since some schools have no access to playgrounds—a condition which the upper classes would never tolerate for their own children.

Play is regarded by the English as a high essential in the formation of character. On two half-days each week children may be taken to the public parks, where they can engage in organized games. Swimming is included as part of the regular curriculum. In Manchester, Liverpool, Bradford, Birmingham, and other large cities nearly all the boys and girls learn to swim during their Elementary School career. The number of teachers who seem really to enjoy participating in these games with the children is high. In this domain, as well as in others, the school systems of other countries may learn profitable lessons.

Such are the outstanding impressions of the writer, after making visits to schools in various parts of the country.

(3) *The Central Schools*

These schools represent an advanced form of primary instruction. They are an attempt to give the older or brighter pupils in the Primary Schools a chance to obtain forms of higher instruction without transferring them to Secondary Schools.

In 1911, the London County Council organized a system of Central Schools which provide a four-years' course with a special curriculum for boys and girls from the age of eleven. Pupils are admitted to these Central Schools from ordinary Elementary Schools on the basis of a physical and mental examination. The instruction, while being general, has a commercial and industrial bias, depending on the character of the district in which the schools are situated. The commercial course which seems to be more popular includes a foreign language, science (including laboratory work), drawing, handicrafts for boys, housecraft for girls, shorthand, typewriting, book-keeping, English history, geography, mathematics, singing, and physical exercises. The industrial course is more or less in the experimental

stage. The chief care is the development of industrial intelligence. History, geography, and general subjects are the same as in the commercial course but are treated differently. The history and organization of industries and the influence of inventions invariably form part of a history course. Practical work in science, drawing, clay-modelling, wood-work, and metal-work forms the basis for boys, and science, domestic economy, drawing, and needle-work for girls. In the industrial course there is rarely any modern language. Central Schools are to a great extent London institutions. The total number organized in London up to the present is fifty, and it is proposed to carry the number up to sixty. Of these fifty, nine have an industrial bias. About ten thousand children are enrolled at present. An additional ten thousand could easily be secured if the schools were "provided."

The work is quite similar in grade and thoroughness to that done in an American industrial or commercial High School. These children are more serious and purposeful in their attitude toward their studies than are the American children, despite the fact that they are younger. Being a selected group accounts for this in part.

The criticism of this type of school arises from its having no provision whereby the capable and ambitious pupils can pass on to the higher schools. It is simply a "higher top" of elementary schooling. Its end is a blind alley. The Central Schools supply commerce and industry with a quota of skilled clerks and artisans. Their aim is the efficiency of the State, rather than an all-round development of the capacities and inclinations of the child. The 1918 Act¹ will correct this objection, when the law is once put into full operation. That will mean that England is making at least a beginning in opening the doors to talent, regardless of birth or fortune.

(d) TECHNICAL EDUCATION AND CONTINUATION SCHOOLS

(1) *Origin and Aims*

Necessity led to this form of education.

"Public concern as to industrial competition, which was excited by the exhibitions of 1851 and 1862, and intensified by the severe depression of trade and distress of 1884-6 may, without hesitation, be regarded as the source from which the technical education movement of the last quarter of the nineteenth century derived its main strength. The Science and Art Department, though established a few years earlier, as a department of the Board of Trade, was in reality a product of the

¹ See Sections 2, 10, 32.

first exhibition. The great strides being made by manufacturing industries in Germany had caught public attention and were generally attributed to her system of technical education. The reports of the Royal Commission on Technical Education (appointed 1882) directed the public concern towards our own educational defects and prepared the way for the Technical Instruction Acts and the schemes of the polytechnics."¹

Germany had commenced her system of technical and commercial education after the Napoleonic wars.² The poverty and famine in the earlier part of the last century gave the stimulus to education in that country. Fifty years later, her progress and industry were exciting both the concern and admiration of neighbouring States. This was one cause, among others, that led to the training for industry in England.

However, the German method of making knowledge effective has never found much acceptance in England. As is known, the Germans set out to strengthen the industries directly. They trained everybody. Scientific stations were established for all the chief industries. Technical information was provided for all—the apprentice, journeyman, and employer—and these turned their newly-acquired knowledge into immediate profit. The English method has followed the policy of instructing the individual rather than of assuming the responsibility for the success of any of its industries,

“Aid was to the individual: whether he transformed the aid into assistance to an industry depended on the student and his opportunities, and not on the technical school. At the same time, however, it must be remembered that outside the schools, a great work of direct technical education is carried on by means of exhibitions, congresses, trade journals and advisory bodies of all kinds.”³ “The movement was headed not by manufacturers and merchants, but by educational reformers; a highly developed and complex industrial and commercial system had been built up by the energy and intelligence of individual as distinct from national effort, and only a catastrophe could have prepared the way for any great sudden change. In spite of the work of the Royal Commission on technical education it could hardly be said that a national policy was thought out on a scientific plan. There was a flood of information as to what was being done elsewhere; public feeling had to find relief; some money was forthcoming; and Local Education Authorities took up the work, frequently with enthusiasm, and often, as was necessarily the case, under indifferent advice. Buildings were

¹ *Report on Technical Education and Continuation Schools*, December, 1912, p. 2.

² F. W. Roman, *Industrial Schools of the United States and Germany*, pp. 35 and 36.

³ *Report on Technical Education and Continuation Schools*, December, 1912, p. 11.

erected, students came (whether the right kind or not did not matter) and teachers, no doubt the best that Local Authorities could find, began work. And in spite of much wastefulness of money and of much widespread and ill-advised, if not ignorant, teaching on technical subjects (e.g., agriculture), a system of schools has grown up which has done an amount of useful work. The schools have taken a set on the indirect lines; but their teaching seeks after and is gradually gaining the confidence of industry and commerce to-day. All institutions value the co-operation of trade, industry and commerce, and a good many actively seek for it. All now understand that technical instruction cannot supersede, and that it can only supplement, the factory, the workshop and the counting-house, and as a rule, details of buildings, equipment and teaching have in recent years been based on this principle."¹

In England the schools grew into the industries, and in Germany out of them. The difference is significant as showing a trait which makes a distinguishing mark between the two peoples in many phases of life.

(2) *The English Method of Meeting the Practical Situation*

The inadequacy of the apprenticeship system has been making itself felt in England as elsewhere for more than fifty years. Slowly, and far in the rear of this ever-widening demand for types of education that will enable the English youth to give the full measure of their mental and physical power to the nation, there were established, through private initiative and the encouragement of industrial and commercial bodies, various types of what may be called Practical Schools.

It was not until the Technical Instruction Act of 1889 that the first important Parliamentary action was taken, which gave Local Authorities (County and Town Councils) the power to raise a penny rate. In 1890, Parliament distributed money which had been originally collected as excise duties to the Local Authorities for technical education.

In 1910-11 there were in England 36 Technical Institutions, 110 Day Technical Schools, 218 Art Schools, 48 separate Art Classes, and 7422 Evening Schools. In addition to this there was the technical instruction given in the Agricultural Colleges. In general it may be said that before the beginning of the Great War, England had some very fine Technical Schools, but the number was wholly inadequate to meet the demands of her industry and population. That she was far behind Germany in this respect is attested by her own education reports.

¹ *Report on Technical Education and Continuation Schools*, December, 1912, p. 12.

The reader will note that most of this Continuation School work was carried on in the evenings. The holding of classes at the close of a long day has disadvantages that are well recognized everywhere. However, it must be said that England can show greater success in sustaining interest in evening classes than is the case in most other countries. Even at this present date, the foreigner is happily impressed by seeing what deep interest and apparently fairly good results can be secured by sessions between 6 and 10 o'clock in the evening.

In 1910-11 the figures for London were as follows :—¹

" (i) In the polytechnics . . .	25,000 evening students
(ii) In maintained technical institutes and schools of art .	10,000
(iii) In commercial centres . .	30,000
(iv) In ordinary evening schools .	100,000
(v) In other institutions—University, King's, East London College and the School of Economics; technical colleges such as Finsbury, important institutions like the Working Men's College, Morley College, Y.M.C.A. settlements, clubs and other organizations . . .	30,000 (estimated)
Approximate enrolment .	<u>195,000</u>

It is estimated that the proportion of boys and men to women and girls is as 3 to 2."

We submit a part of the Report of 1910 made by Mr. S. E. Bray, District Inspector of Schools :

" It is, of course, not possible to secure regularity of attendance in evening schools at all comparable with that which obtains in public elementary day schools. It has always to be borne in mind that evening school attendance is voluntary; that in most cases it has to be made after the fatigue of a day's work; that as a rule the ordinary conditions of labour in London necessitate employees working to a late hour and at certain periods of the year the employees in many trades are called upon to work overtime, or to work away from home; that the student's home, his place of business and the evening school are often far apart, and that the evening schools are open during that part of the year in which the worst weather is experienced. Add to these causes ill health, the ups and downs of employment, the attractions and distractions

¹ *Report on Technical Education and Continuation Schools*, December, 1912, p. 60,

of London, and it will be seen that, even if the organization of the schools were beyond criticism, and the teaching thoroughly efficient and attractive, the evening schools would have very great difficulties to contend with in order to secure reasonably good attendance. It is only fair to add that London enrolls in its evening institutions a larger proportion of the population than any other large city in England, and that the regulations defining a registered attendance (which are the attendances referred to) are strict and strictly carried out by the staff. A considerable proportion of effective students miss the first marking owing to late business hours. All these factors tend to make the tale of ineffectives look larger than it may in reality be. But an exhaustive examination of the subject has shown that, when all due allowances are made, the attendance must be regarded as very unsatisfactory; and that this defect of the evening school system must in large measure be attributed to the want of persistence on the part of the students, and to their abuse of regulations which are not only liberal in themselves but are usually interpreted with much sympathy towards their likings and failings. Of the 130,000 enrolments in the evening schools it is advisable to regard only some 90,000 as representing effective and serious students. This is a most serious matter. Nearly one-third of the students—40,000 out of 130,000—are ineffective. The students themselves develop the bad habit of non-persistence. Their enrolment and subsequent withdrawal destroy classes wholesale, rendering useless the efforts and organization provided for their instruction and spreading want of confidence among the staff as to the value of all or any efforts. Further, the class registers show that, even in the case of many classes which survive, the personnel of the classes changes so much that all class teaching becomes impossible and that good students suffer and become indifferent. To most responsible teachers, and, to a less extent, to many assistants, evening class work represents one continual struggle against poor attendance during the greater part of the session, and thus energies which might otherwise be directed into purely educational channels are partly dissipated in the struggle with idle or indifferent students. It is a struggle to preserve the attendance at a satisfactory level, and thus keep the classes alive. It is this continually anxious effort that makes evening school work so arduous and discouraging. It is the professional teacher who is best able, as a rule, to cope with this phase of evening education; and hence responsible masters and mistresses are almost invariably drawn from professional ranks. It is quite possible that less solicitude for mere attendance and more optimism as to programme of work, presentation of subjects, and general class management might secure better attendance as a by-product. But the subject of poor attendance is an old and a very difficult one, and there is a strong body of opinion that nothing short of compulsion will successfully cope with the 40,000 ineffectives. But there is some compensation in one very good feature, viz., the character of the age limit. The school records permit of these being expressed in three groups only. Between 14 and 17 years of age there are some 49,000 students, between 17 and 21 some 36,000, and there are some 44,000 over 21.”¹

¹ *Report on Technical Education and Continuation Schools*, December, 1912, p. 61.

This information is typical for all countries. It seems to prove that Society dare not allow the acquisition of at least the minimum of knowledge necessary for intelligent citizenship to be subjected to the uncertainties of voluntary attendance. Since no school system can give this minimum before children have completed their fourteenth year, it means some form of compulsory attendance after that age.

(3) *The Printing Trades*

The printing trades afford an excellent insight into the educational conditions as they existed in England before the War, and make possible certain interesting comparisons with Germany.

"The total numbers of persons engaged in paper and printing trades—paper, prints, books and stationery—in England and Wales in 1901 were 188,057 males and 90,900 females. London's proportion is roughly one-third of all the male workers in this group of trades. More than one-third of the printers and lithographers of England, and about one-half of the bookbinders are employed in London."¹

The methods adopted by some different firms for training their apprentices or allowing them to learn the trade are set out below. These views may be taken as typical of the industry. Some firms require and some encourage their apprentices to attend technical classes, but it is clear that while technical training is not general, it is essential for those who desire to become skilled workmen or anything more than mere mechanics. The views of employers and foremen are generally coloured by their own early experiences in learning the trade. They frequently fail to recognize that the only training available thirty years ago is not good enough for present-day conditions, and that the experience they have acquired as they have grown with the trade is required from workers now at a much earlier stage in their careers. A higher standard of knowledge and skill is demanded early and a better system of training is consequently required now than was formerly the case. It will be seen that the old idea of apprenticeship by which the master was required to see that his apprentice was properly and thoroughly taught has almost entirely disappeared. The onus of securing a training now rests most frequently with the boy. He is apt to be regarded as being sufficiently privileged in having an indenture and being named apprentice.

¹ *Report on the Training and Employment in the Printing Trades*, March,

"METHOD OF TRAINING IN SOME DIFFERENT FIRMS."

- "A man (paid 42s.) teaches a number of boys."
- "Taught by men with whom they work."
- "Assist journeymen and learn gradually"
- "Taught by a competent workman under whom he learns all kinds of composing."
- "Put under good man and supervised by foreman."
- "Under supervision of employer."
- "Put on a frame with good compositor."
- "Works under a different journeyman every year so as to be all round; supervised by overseer."
- "Picks it up, supervised by overseer."
- "Work with good men at varied work."
- "Learns by practice."
- "Given both practical tuition and, if they ask, books on the trade."
- "Apprentices have no advantages over other boys, they must pick it up for themselves. The journeymen usually treat them fairly, as it pays them, but responsibility for apprentices has been handed over to technical schools."
- "Learn by helping and watching, men are too jealous to teach them."

"Attendance at Technical Classes is generally regarded as useful and helpful. The number of firms who are definitely opposed to this form of education is probably very small indeed, but the number who actively require attendance is a small proportion of the total. The methods of encouragement, other than requiring attendance, are:—advice, payment of fees, supply of books and time allowed off for attendance. A considerable number of firms adopt one or more of these methods and afternoon classes are conducted at the Aldenham Institute, the Borough Polytechnic, and the Camberwell School of Arts and Crafts for those allowed to leave in the afternoon, while early evening classes are conducted at the St. Bride Institute."¹

The reader is asked to note how the English situation compared with that of Germany. We are fortunate in being able to present a summary prepared by one of England's best-recognized authorities. The citation is taken from Mr. J. C. Smail's report to the London County Council in March, 1914. He was the organizer of Trade Schools for boys. Each one of the eight sentences in which he characterized the German conditions in 1914 furnishes a rich domain for reflection:

"(1) The keen interest which exists through the agencies of the guilds, the important part they have played in developing technical education, and the general co-operation of employers.

"(2) The value of compulsory continuation education for boys up to eighteen years of age, and the importance of giving technical training

¹ *Report on the Training and Employment in the Printing Trades*, March, 1914. pp. 12-13.

to all workers, the value of compulsory technical education as an integral part of the solution of the apprenticeship problem.

" (3) The influence of drawing and general education in the training provided.

" (4) The significance of a whole institution of the highest rank—the Royal Academy of Graphic Arts in Leipzig—devoted entirely to printing and book production.

" (5) The movement to provide technical schools entirely devoted to printing and book production in Berlin and Leipzig, to replace the existing detached efforts.

" (6) Germany is spending more money per head than Britain on this form of education, and with the system in force the expenditure is more economical and efficient.

" (7) The importance of properly trained teachers for trade and general education subjects.

" (8) The importance of the very best and most modern equipment to maintain technical schools in their proper place; the importance of judiciously scrapping out-of-date equipment."¹

(4) *Comparisons with Germany and France*

Mr. Smail prepared another report in 1914 on the "Trade and Technical Education in France and Germany." We quote from the general statement which heads the report. The writer has been informed that the statement which follows below had the full endorsement of three other world-known English authorities on European education.

"In the gradual evolutions of systems of technical education in France, Germany and Britain there has been much interchange of thought and ideas during the past thirty years. The ideals controlling the systems evolved appear, however, to differ radically at the present time, and in consequence these systems, as yet in no case completely developed, show wide divergence in curricula and methods of organization. Germany aims at the building up of a great industrial nation partly by the thorough training of the leaders as experts, partly by the training of middle-grade workers, such as draughtsmen and foremen, as thoroughly accurate and careful managers, and partly by the training of all grades of workmen and mechanics as skilled craftsmen and good citizens. France aims at industrial excellence partly by the training of highly-skilled experts and partly by the training of those who should become the best workmen and the best foremen. Britain aims at individual excellence partly by offering many avenues and many chances for willing and persevering workers to climb all sections of the industrial ladder. Each of these aims contains much good; no one of them is complete. Britain by reason of its exceptional advantages, makes the most strenuous call upon its individuals for the advancement possible for them. It is necessary to bear these ideals in mind in con-

¹ *Report on the Training and Employment in the Printing Trades*, March,

sidering any organization for technical education, for while these ideals have probably not been expressed, their influence has undoubtedly been behind the progress made. The German ideal may be termed the long view, which must eventually lead the German nation to and maintain it in a foremost place as an industrial world power. The British method may be regarded as more philanthropic than patriotic; the ideal is admirable but the bulk of the nation's workers are not catered for by this ideal and on the bulk of the workers much of the material prosperity of a nation must depend."¹

The whole report is introduced by a statement by Sir Robert Blair, Education Officer. In the opinion of the writer there is really nothing that one could add in the way of completeness, impartiality, and breadth of view in dealing with the education of England, France, and Germany. If the reader has fully grasped the content and spirit of these English reports, he will be well fitted for an appreciation of studies on European education since the Great War.

Sir Robert Blair said:

"It will be remembered that last year the Council decided that Mr. Smail should visit Paris, Munich, Leipzig, and Berlin. This visit did not form Mr. Smail's first acquaintance with technical education in France and Germany. Mr. Smail had also the advantage of consultation at every point with an officer of experience and judgment from the Department of Agriculture and Technical Instruction of Ireland. Further, in each city the greatest facilities were afforded to Mr. Smail and his companion by the authorities concerned. The Chief Inspector who has within recent years spent considerable time in Hamburg, Lubeck, Charlottenburg, Frankfurt and Berlin, fully confirms Mr. Smail's observations. The facts and observations set out in the report (especially those relating to Germany) deserve the most serious consideration. The Paris professional Trade Schools are training foremen, leaving these to train the workmen in the shops, whereas the German Continuation Schools supplement apprenticeship and are aiming at the uplifting of every man in his fourfold aspect of member of his trade, member of his family, member of the community and member of the State. It will be observed in Germany how the State, the Municipality, the employed and the employer, have all come to believe in education of all types, including compulsory continuation education. German belief in education has derived its strength from the period of reconstruction after Jena and from the extraordinary industrial and commercial developments since 1870. The State and the parents have adopted the long view, the former in looking forward to the ultimate value of the work of the schools, and the latter in foregoing the immediate wage returns of their children for future prospects. In Berlin, Munich, Leipzig, and other towns the organized efforts of the State and the Municipality are reaching every boy (and in a few cases every girl), in a way that would hardly be credited in England but for the fact that experienced officers have seen it in operation. Continued education

¹ *Report on Trade and Technical Education in France and Germany*, March, 1914, p. 5.

in England still follows the plan of *laissez-faire* or 'go-as-you-please.' Germany possesses a national organization for definite national objects. The British method makes the best top ; it also produces the worst tail, and it does not do much for the general raising of the great mass of workers. It must not be forgotten that the London evening student on the average makes 50 hours' attendance per session, while the German boy makes 240. The German boy must take three or four years' continuation course, the English boy may take as much as he pleases, and 75 per cent between 14 and 17 either cannot or do not please even for one year. The German schoolmaster in the Continuation School has a great advantage over the London schoolmaster. The German can turn all his energy to his teaching and to improvement of his syllabus of instruction. The London schoolmaster is greatly concerned with enrolment and attendance. Practically all the energy—and it is great—put into securing enrolment and attendance in England is in Germany set free for other purposes."¹

Since the above was written the world has experienced the tragedy of the Great War. All educational systems were put to the test. The German policy of education, more than the others, showed both its strength and its shortcomings. It is the system that offers the world the most illuminating lessons on both what to take and what to avoid. Unfortunately for civilization the nations seem, in the present hour of reaction, bent upon pursuing a system of educational tactics which appears destined to cultivate some of the very weaknesses which brought Germany to her fall.

(5) *The Impending Difficulties*

In these after-War days technical education demands a very special consideration. The War has either changed or disorganized the industries in all countries. The immense destruction of material alone calls for immediate reconstruction and this in turn put a very special problem upon all Technical Schools. Further, the War created new industries, some of which will not be able to survive competition after the channels of trade have once more been opened. Two alternatives present themselves : shall these industries be supported through a protective tariff or shall technical education be encouraged to such an extent that they can be put on an economic basis, sufficiently powerful to enable them to fight their own battles ? The educator will not be long in deciding the question, but the politician as usual will debate the possible means of retaining power with the people, and the route which he chooses may not be the course which provides the maximum service for the masses. In addition the War has imposed several very real barriers which will

¹ *Report on Trade and Technical Education in France and Germany*, March, 1914, p. 1.

be hard to surmount. Technical education is costly. It will require considerable sacrifice to erect the buildings and equip them with suitable apparatus. The death-toll among technical teachers during the War was very high in all countries. To replace them will be difficult, and in some cases impossible for a long time to come. The whole problem of technical and commercial education raises many interesting questions in relation to the Fisher Act. We are told by Mr. R. H. Tawney, one of England's best present-day authorities on adult education, that 90 per cent of the 2,500,000 young persons between the ages of 14 and 18 are receiving no kind of education.¹ The well-known Professor Gilbert Murray in an address on "The League of Nations and International Education" delivered at University College, London, in January, 1922, quoted the figures from Lord Haldane, which indicated that only 5 per cent of England's children over fourteen years of age are at school.

Also, complaint is made that a too large percentage of children reach the age of fourteen in a state of preparation which is quite inadequate for profitable pursuance of technical courses.

We make a summary taken from a high English authority who tells us that the elementary education in England is not sufficiently thorough to warrant the proposed expenditures on technical education. He calls attention to the alarming ignorance prevailing among children between the ages of 14 and 18.

That a lack of fundamental information exists is proved by the results of examinations in arithmetic, composition, geography, and general knowledge. The observations cover a period of twenty years,² and are further substantiated by other competent observers. When we compare this situation with that in other countries we find that just such a report was made for Prussia and the German States generally fifty years ago;³ and a similar report was made for the United States about fifteen years ago.⁴

And what is true for England now would be true for France in an even more marked degree. No doubt, then, one of the first results of the movement to establish this national scheme of technical education in England will be that it is followed by a great improvement in the Elementary Schools. If such should be the case it will only be in line with the German and American experience. Special complaint

¹ R. H. Tawney, *Secondary Education for All*, p. 15.

² "I am, therefore, from an experience of over twenty years, compelled to say that, with this material to commence with, technical education will never be efficient, economical and successful."—C. L. Eclair Heath, *Education*, p. 54.

³ F. W. Roman, *Industrial and Commercial Schools of the United States and Germany*, pp. 32-60.

⁴ *Ibid*, pp. 266-303.

is made that the work in the evening classes, in the Elementary and Secondary Schools, is not meeting with the expected success.

"In many cases, employers, finding the products of such schools lacking in the knowledge they expected them to possess at 19 or 20 years of age, condemn technical education generally, take away what support they originally gave to 'further' education and complain of the taxes for its cost."¹

It should be borne in mind that our authority is not discussing the work of Special Technical Schools and Junior Technical Schools. The present system does not provide for sufficient variety of choice. The result is that each year's classes are loaded down with a large number of unappreciative and undeserving students.

"The extremely large percentage of leakages each year, after fifteen years of age, is in a very great measure due to the lack of desire on the part of the students for which no system could provide an antidote or stimulant. It may be found on careful analysis that between 30 and 40 per cent of evening students, who have enrolled during the last 10 or 15 years, have made little or no attempt to profit by the instruction given, although adequately qualified. If the whole of youth at this age were compelled to attend it would very possibly be found that 50 per cent were being provided for unnecessarily and that thousands of pounds would be wasted annually in large districts, which if spent upon the better training of the willing pupil, would result in far greater efficiency."²

The great majority of the population require technical education.

"With the exception of a few professions, there is hardly a man or woman between 16 and 21 who is not engaged in some calling or pursuit for which technical education should be provided. Yet how few are the schools in which any provision is made for a student to train in the special subject of his daily work other than for some branch of engineering, the chemical trades and perhaps one or two departments in the building trades. Even in these, in how few cases are facilities provided for students desirous of working out any ideas they have for the development of their trades, or for manufacturers to have experiments made for which the skill of a technically educated man or woman is necessary and which could be far better done in a technical college than in a factory."³

As we have noted elsewhere we may fully anticipate that the Education Act of 1918 will soon correct some of the greater evils of which our authority complains, and if the Act is ever executed in the full spirit evinced by its present form it will ensure a comprehensive treatment of all forms of child and adolescent life in the spirit of advancing democracy.

¹ C. L. Eclair Heath, *Education*, January 14, 1921, p. 54.

² *Ibid.* p. 62.

CHAPTER III

THE FISHER ACT OF 1918

(a) THE IDEALISM LIBERATED BY THE WAR FINDS EXPRESSION IN LAW

The educational aspirations expressed in Great Britain during the War were very similar to the ideas enunciated in France (Part II, Chap. III), . . . but we shall see that in both these countries the educational thought of the War period presents the greatest possible contrast with the opinions current in Germany. It can be shown that the educational writings and University addresses in all three of these countries reflected in a very high degree the position of the armies on the battle front. The German statements are most clear on this point.¹ During the early years of the War, the German educator took great encouragement from the fact that the armies of his country stood on foreign fields. To him a great German victory seemed a fact that was not to be questioned. In consequence there was no feeling that there was any necessity for changing national ideals, much less the school system. The words of Dr. Kerschensteiner, one of Germany's leading educationists, and certainly the best-known in America, expressed the sentiment which is typical of all Germany, in the following words: "After the War we shall be under the necessity of developing more fully not only our military power, but also our moral forces."² German schoolmen were quite well satisfied with themselves during the War. In so far as changes were to be undertaken, these were conceived to be additions and extensions of what already existed rather than any uprooting of principles which, up to that time, had served them so well. The question that arose for them was this: "What form shall the school system take after the happy ending³ of the War has been reached?"⁴

¹ See *Die deutsche Höhere Schule nach dem Weltkrieg*. ² *Ibid.*, p. 161.

³ As in the Allied Countries, the War was bringing rich blessings to the people. The schools must lose no time in conserving for the generations yet unborn, the rich moral treasures that were being garnered through the terrible conflict at the front, and the dire sacrifices behind the lines. All countries were fully convinced that the War was making them a much better people. The Germans were even surer of this than the Allies. (See *Die deutsche Höhere Schule nach dem Weltkrieg*. This book appeared in 1916. It consists of a compilation of writings by twenty-five well-known German educationists). To-day nobody believes that, and the Germans least of all.

⁴ See preface of *Die deutsche Höhere Schule nach dem Weltkrieg*.

From all this sentiment English and French opinion of these same years shows the widest divergence. English and French writings breathe the spirit of a hope and a faith that justice will prevail. Their thoughts, as we read them now, reveal clearly that they emanate from the minds of individuals who had experienced great anxiety and the deepest misgivings as to the justice that had been meted out to the millions then being asked to save the country. Writers did not express this sentiment directly, but that they were moved by it, and perhaps we may say in a large measure unconsciously, seems not to be doubted. The evidence lies in the idealistic promises which they made to themselves and to those at the front, that if they were allowed to see the day of victory, they would plan and carry into complete execution an educational organization that would ensure a greater liberty and a richer life for all the descendants of those who were at that time making untold sacrifices and showing themselves in a thousand ways worthy of the best that the human mind could imagine.¹ There is nowhere any evidence to show that they were preparing to admit they were going to lose the War, but it was also clear that they were in no position to give such conclusive evidence as were their German contemporaries as to how they were going to win it. Their frame of mind was not one of boasting nor of extended praise of what they had done educationally in the past. They were thinking mostly of the future and of the reforms they would make as soon as the immediate pressure of the hours through which they were passing lifted and gave opportunity. In support of this statement we submit the following paragraph :

" Some time about the third year of the War, the people of this country, for their comfort and encouragement, began to plan a new and better Britain. The official designation of the new Britain was a Land fit for Heroes. In this land, according to the politicians, who made themselves the spokesmen of the national desire, the great body of the people were to enjoy a better life than they had done in pre-war times. Their wages and their conditions of work were no longer to be settled by strikes and lock-outs, but by conference of masters and men in joint councils with binding powers. The feebler workers, including farm labourers, were to be saved from exploitation by trades boards. Eight hundred thousand houses were to be built in order that even the poorest might have decent and healthy homes. Agriculture was to be improved by the application of scientific knowledge, and the yield of the land increased for the benefit of all. Vigorous measures for the promotion of

¹ For the support of these ideas, the reader is referred to the speeches made by the President of the Board of Education, August 10, 1917, when he introduced the Bill into the House of Commons. Further arguments of the same character are developed in his addresses at Manchester, Liverpool and Bradford, September 25, October 2 and November 2, 1917.

public health were to help banish plagues, such as tuberculosis, and to raise the standards of national hygiene. And at the foundation of this noble structure was to be a scheme of education extending the care of the State for its young people through the adolescent years, and training them in the added period of schooling to be more efficient workers, more intelligent citizens, and more complete human beings. In those days we spoke lightly of the cost of our grand schemes. When the Master of Balliol talked of an educational Budget of a hundred millions a year as absolutely essential, it did not seem an overwhelmingly large sum. The War had accustomed us to seeing millions vanishing into the air with every round of the clock; and with the logic of sentiment we argued that if we could afford to spend so freely on the work of destruction, there was no reason for needlessly restricting expenditure in the worthier work of reconstruction. Perhaps we ought to have seen that it was bad logic. But we did not. And neither seemingly did our political leaders. In token of their faith in the ideals born of the War, they put on the statute book various measures for the new Britain, and notably the Education Acts of 1918."¹

(b) THE ACT SUMMARIZED

(1) *Organization of Education*

From the first of these pages up to the present, we have aimed to give such a setting to the English educational ideas and their development as would enable the reader to appreciate best the great reforms in education after the War. A summary of the Education Act of 1918² follows. For the purpose of making reference to the Act itself easily accessible we shall discuss the points of interest in the order indicated by the sections of the Act.

Section I. The first section shows that the Act contemplates "the establishment of a national system of public education,"³ available for all persons capable of profiting thereby."⁴ This latter phrase

¹ William Boyd, *The Scottish Educational Journal*, p. 702, September, 1921.

² For full explanation of the Fisher Act see *Guide to Education Act, 1918*, by K. E. T. Wilkinson. See also the *Working out of the Fisher Act*, by Basil Yeaxlee.

³ "The Act provides for practically all stages of life, 'from the cradle to the grave'; for although adult education is not specifically mentioned, it is undoubtedly affected by certain clauses. The Act is framed with 'a view to the establishment of a national system of public education available for all persons capable of profiting thereby.' In the *Draft Suggestions for the Arrangement of Schemes under the Education Act, 1918*, subsequently issued by the Board of Education, it is stated that 'one of the most important purposes of the Act . . . is to establish the principle that all forms of education shall be considered as parts of a single whole, and to secure that all Local Education Authorities, so far as their powers extend, shall contribute to the establishment of an adequate national system'."—Basil Yeaxlee, *Working out of the Fisher Act*, pp. 7, 8. (Oxford University Press, 1921)

⁴ "The plan includes nursery schools, elementary schools, secondary and continuation schools, technical and 'further' education, and teaching of university standard. The ideal of education for everybody is put forward in

may prove slightly misleading to the foreign student. The Act does not deal with University education. However, if the Act is ever carried into full effect there will be no lack of educational opportunities for children in England and Wales.

We are warranted in believing that the framers and sponsors of the Fisher Act really intended to open the door of opportunity to all children. Talent was to be admitted, no matter what its class or origin, to the University, and every barrier from the cradle to manhood was to be removed. The Rt. Hon. J. Herbert Lewis, M.P., Parliamentary Secretary to the Board of Education, said that the Education Act of 1928 "removes the poverty bar and opens a highway for all classes right up to the University; and it calls for a further expansion of our secondary system. At present we calculate that rather less than one in every hundred of the population is receiving secondary education. We cannot regard that figure as satisfactory. Our first task is to provide teaching staff, buildings, and equipment for those to whom the Act has given the right to higher education. While we appreciate the difficulties we also appreciate the need, and while we are compelled to slacken our rate of progress, there has been no embargo imposed, and we are doing our utmost to keep open the lines of advance." This, then, is an authoritative statement which clearly shows the intention of the Government. It will mean that either still another type of secondary education will be called into existence to meet the need of the thousands for whom no secondary educational opportunities exist, or that the provisions of some or all of the above schools will be very largely extended to meet the demands that the realization of the Fisher Act ideals imposes.

Section II of the Act provides for the development of education in the Public Elementary Schools. Before the passage of this Act there was a standing criticism that the last school years of a large number of bright pupils were wasted, because the curriculum

the spirit of the speech made by the King when he laid the foundation-stone of the new University College at Swansea: 'Efficiency is much, but it is not all. We must never forget that education is a preparation for life, and that its true aim is the enlargement of the human spirit. It will be the task of your college to send out into the world men and women fully equipped for the material work which awaits them, and with minds attuned to high ideals, opened to the rich and varied interests of modern life, and steadfastly set towards the service of their fellows.' With an aim no less inspiring, the Act lays upon local Education Authorities certain compulsory *duties* and a great many optional *powers*, respecting all kinds of education (other than intramural university education) carried on within their respective areas. Nothing so comprehensive, so complete, so statesmanlike, and so liberal in spirit has ever been accomplished in the history of British Educational legislation."—*Ibid.*, p. 8.

allowed no latitude whereby changes could be made that would more nearly suit the probable demands of the pupils.¹ It also now becomes the duty of the School Authorities to make suitable provision for advanced instruction for the children who stay at the public school beyond the age of fourteen.

It is further required that preparation be made for education schools other than elementary and for the transfer of pupils at suitable ages to such schools.²

The former legislation for attending to the health and physical condition of children educated in public Elementary Schools is strengthened greatly. "This in effect makes the medical treatment of school children a duty instead of, as under the Act referred to, merely a power. Thus as regards elementary schools it will henceforth be the duty of the Authority both to inspect and to treat: as regards continuation and secondary schools and public institutions of further education generally, there will be a duty to inspect and a power to treat if the Authority think fit. (See Sec. 18.)"³ The supply and training of teachers is anticipated by the same section.

Section III. There is to be established a system of Continuation Schools, providing suitable courses of study, instruction, and physical training without payment of fees, for all young persons.

Section IV (a). "The council of any county, before submitting a scheme under this Act, shall consult the other Authorities in their county (if any) who are Authorities for the purposes of Part III of the Education Act, 1902, with reference to the mode in which and the extent to which any such Authority will co-operate with the council in carrying out their scheme, and when submitting their scheme shall make a report to the Board of Education as to the co-operation which is to be anticipated from any such Authority, and any such Authority may, if they do so desire, submit to the Board as well as to the council of the county any proposals or representations relating to the provision or organization of education in the area of that Authority for consideration in connection with the scheme of the county."

¹ "A human note is struck in nearly all the schemes. Through them there breathes a great relief that elementary education can be remodelled, the price-less time of adolescence redeemed and adult education properly based."—Basil Yeaxlee, *Working out the Fisher Act*, p. 9

² "They close up what has been for the majority a hopeless gap between elementary and adult education. But they also impart an altogether richer quality to the whole process."—*Ibid.*, p. 101.

³ K. E. T. Wilkinson, *Guide to Education Act*, p. 50.

(b) "Before submitting schemes¹ under this Act a Local Education Authority shall consider any representations made to them by parents or other persons or bodies of persons interested, and shall adopt such measures to ascertain their views as they consider desirable, and the Authority shall take such steps to give publicity to their proposals as they consider suitable, or as the Board of Education may require."

(c) "A Local Education Authority in preparing schemes under this Act shall have regard² to any existing supply of efficient and suitable schools or colleges not provided by Local Education Authorities, and to any proposals to provide such schools or colleges."

(d) "In schemes under this Act adequate provision shall be made in order to secure that children and young persons shall not be debarred from receiving the benefits of any form of education by which they are capable of profiting through inability to pay fees."³

Section V. This section shows the typical English trait of trying to preserve the principle of liberty for the community and the individual. Even in an educational plan that is intended to be national, we note that by Section V the Local Education Authority is in all cases invited to present a scheme for the fulfilment of this Act. Naturally this will allow the necessary variations suitable to the different localities according to their degree of commercial, industrial, and agricultural development. Finally these schemes must have the approval of the Board of Education. The point of special interest to be noted is the arrangement by which initiative is invited, the Local Authorities being asked to submit a plan instead of to approve of one. This difference is altogether significant.

Sections VI and VII. These sections deal with numerous technicalities of previously existing laws. The interest for the foreign student lies in the national spirit which these sections express. A

¹ "Before submitting schemes. Apparently the procedure contemplated will be somewhat as follows: The Authority will make a draft scheme: they will publish locally the fact that they have done so, and announce that copies may be obtained by persons interested: they will consider any representations made to them: and finally approve the scheme with or without alteration and submit it to the Board."—K. E. T. Wilkinson, *Guide 1918 Fisher Act*, p. 53.

² "The Council cannot altogether ignore any existing or proposed non-provided institutions, but, after considering them, may, if they think fit, decide not to incorporate them in their scheme."—*Ibid.*, p. 53.

³ "(4) Apparently this subsection implies that there must be 'adequate' provision of free education right up to the university ('any form of education'). What will be regarded as adequate is not easy to say. Fees in elementary schools will cease as from April 1st, 1919 (see section 26, 1)."—*Guide to Education Act*, by K. E. T. Wilkinson, p. 53.

general power to combine and co-operate for educational ends is given to local bodies in the place of the partial and limited powers previously existing. The previous limits on the amount to be raised by the council of a county out of the rates for education other than elementary are removed. In other words, it is now conceded that there is no good reason why counties should be limited in the amount of their educational expenditure.

(2) *Attendance at Elementary and Continuation Schools*

Sections VIII to XVI, inclusive, deal with the question of attendance at school, the kind of school,¹ and the employment of children and young persons. School attendance is required between the ages of five and fourteen years. Any Local Authority may excuse the first year provided they have made adequate provision for Nursery Schools.

The improvement over the old laws lies in two definite directions. Formerly the child was permitted to leave school on the day on which he became fourteen. Now he must continue in school until the end of the session in which he becomes fourteen. This provision, although apparently somewhat insignificant, shows important consequences for better school organization and efficiency in the Central Schools and for all others that continue the Elementary Schools. Local Authorities may extend the school age until fifteen. Attendance at a Private School cannot be accepted as meeting the demands unless the school is open to inspection and satisfactory registers are kept of the attendance of the scholars. Where due provision is made for advanced instruction pupils may stay in an Elementary School up to and beyond sixteen. There can, however, be no compulsion beyond fifteen. There is to be compulsory attendance at Continuation Schools. The number of hours has been fixed at 320, equivalent to eight hours a week for forty weeks a year. However, there is a proviso that makes it possible to reduce the requirement for the first seven years to 280 hours. This attendance

¹ "Everybody has a part to play in the carrying out of the Fisher Act, which recognizes the place that the parent has, not only in deciding or helping to decide in detailed situations affecting the individual child, controversial questions such as those connected with the form of religious teaching (if any) that the child shall receive, but in determining how the whole scheme for the locality shall be shaped. This is probably the first time that authorities have been required by Act of Parliament to ascertain and consider the views of parents or other persons or bodies interested before submitting for Government approval their schemes under that Act. The parent has too frequently been regarded as a possible nuisance. Mr. Fisher accords him his proper dignity and responsibility as a partner in the enterprise of educating his own children." —Basil Yeaxlee, *Working out the Fisher Act*, p. 59.

is to be up to the age of sixteen for the first seven years, and after that it is to be up to eighteen. Attendance in any other kind of school, college, or other educational institution requiring a high attendance, is accepted in lieu of the compulsory Continuation School.

Street trading by children under the age of fourteen is prohibited. It is, however, not to be understood that a boy may not have a newspaper route before or after school. For this he must have a special permit from the school manager. The writer has been interested in noting that the school manager seems to investigate the amount of time required, the hours at which the child is supposed to be at work, and home conditions, and, after being satisfied that the jeopardy in which the child is placed as to morals and health is not too great, he grants the permit. The half-time system is wholly abolished.^{1 2}

Provision is made for prohibiting the employment of children in factories, workshops, mines, and quarries. Also conditions in which children may be employed in other industries are carefully regulated.

(3) *Provisions for Physical Training and Medical Inspection. Nursery Schools*

Sections XVII to XXV. These sections extend the powers and duties of the School Authorities and officials in many important particulars, and an immense extension of the social and physical training is anticipated by the Act. The Local Education Authorities,

¹ "In parts of the country, both industrial and rural, the half-time system stunted their bodies and cramped their minds. Where that system was not in operation there was often a great deal of deleterious employment before and after school hours, as well as on Sundays and holidays. It is true that secondary schools or public schools opened the way for some children to travel further towards complete development of personality. With a longer period of schooling went, as a matter of course, more satisfactory physical conditions. But these privileges were confined to a few hundred thousand out of the millions of England's boys and girls. Access to them depended upon either the special mental ability of the child, the financial prosperity of the parents, or the freedom of both from an economic necessity that the child should begin at the earliest possible age to earn money."—Basil Yeaxlee, *Working out the Fisher Act*, pp. 10-11.

² "The half-time system prevalent in the North of England, and the struggle which took place with regard to it when the Education Act of 1918 was still a Bill before Parliament, effectively obscured the amount of work done during the year by children in other parts of the country who attended school for the full number of hours each week demanded by the previous Education Acts. The Director of Education for Manchester, addressing the North of England Education Conference on January 8, 1921, stated that some children between the ages of seven and fourteen years, while in attendance at school, worked as many as fifty hours per week in a great city, which, until recently, had no employment bye-laws. He has since been kind enough to furnish the writer with details."—Basil Yeaxlee, *Working out the Fisher Act*, p. 63.

with the approval of the Board of Education, may aid or maintain holiday- or school-camps (especially for young persons attending Continuation Schools), centres and equipment for physical training, playing-fields, school-baths, and school swimming-baths.

The duty of medical inspection is extended to Secondary Schools, Continuation Schools, or Educational Institutions provided by the Local Authority ; the cost, where the Authorities provide the treatment, being charged to the parents, unless the Authorities shall determine otherwise.

The Local Education Authority shall have the power of supplying or aiding Nursery Schools for children over two and under five years of age, or such later age as may be approved by the Board of Education. This is understood to include attendance to the health, nourishment and physical welfare of the children.

The Act strengthens the educational rights of the physically defective and epileptic as well as the mentally defective children.

Powers are also granted for the education of children in exceptional circumstances.

“ Provided that where a child is boarded out in pursuance of this section the Local Education Authority shall, if possible, and if the parent so requests, arrange for the boarding out being with a person belonging to the religious persuasion of the child's parents. This useful clause will enable Authorities to make provision either temporary or permanent for children (a) who live too far away to attend school in the ordinary way, or (b) whose homes are periodically removed. The provision would usually take the form either of a residential school or of a hostel where the child would live while attending an ordinary school. The Authority would charge for the board and lodging, and have power to make agreements with the parents for that purpose. Children living on remote moorland farms could thus be sent in to a hostel in the county town for the week to attend school, and return home for the week-ends. The section would also extend to cases where the parents move temporarily at certain seasons for the sake of their work and shut up the home. The approval of the Board is required. By the Canal Boats Acts, 1877 and 1884, a child living on a canal boat is deemed to be resident where the boat is registered and the obligation to attend school in the ordinary way is affirmed. No special provisions, however, are made for such children, except that a canal company is empowered to establish residential schools for them. Under the present section a Local Authority could do the same. Authorities already have power to provide conveyances to bring remote children to school, and in such cases the remoteness is no excuse for non-attendance.”¹

The Education Act of 1902 included the power to aid, by scholarships, the instruction in public Elementary Schools of scholars from the age of twelve up to the age of about sixteen.

¹ K. E. T. Wilkinson, *Guide to Education Act*, 1918, p. 89.

The Act of 1918 provides that where a scholarship is given maintenance may also be given.

(4) *New Regulations as to School Fees, Inspection of Schools and Appointment of Teachers*

Section XXVI abolishes fees in public Elementary Schools.

Sections XXVII to XXXI. Voluntary Schools may invite government inspection. All schools are required to furnish certain specific information relating to their organization and any particulars prescribed by the regulations made by the Board. The appointment of teachers of secular subjects is left to the Local Education Authority.

(5) *Provisions relating to Central Schools and other Administrative Regulations*

Sections XXXII to XLIII. Provisions for classes in practical or advanced instruction in Central Schools are strengthened by the Act.

Section XLIV. The Board of Education undertakes to pay 50 per cent for any object which in the Board's opinion should be aided by grant.

Sections XLIV to LII make provisions for educational trusts and the definition of certain technical terms appearing in the Act.

CHAPTER IV

THE OUTLOOK IN 1929

ENGLAND never does anything at one fell stroke. All developments grow out of something that went on before. The passage of the Fisher Act in 1918 seemed for a time to be an exception to the English practice of "muddling through." However, within a few years after the War it was already quite clear that the educational changes in England would take their regular traditional course of slow alteration and adjustment. Nevertheless the Act of 1918 still remains the most important single progressive step ever taken in English educational history.

All the provisions are carried out excepting the compulsory Continuation School programme. The provisions such as those for summer camps, playing-fields, and the scheme for Nursery Schools have not been developed very much up to the present. However, the legality of the people's right to have these facilities has not been denied. In fact something has been done in all these directions, and it is certain that the present Labour Government will take some definite steps to realize the potentialities of this earlier legislation. The propaganda effect of the Fisher Act proves highly beneficial. All the political parties were forced to take some kind of attitude toward the new law. This has led to a wide range of discussion all over the country for the last ten years. There has resulted a new awakening that gives every promise of fresh advances within the near future.

There has come in England the realization that the child is something more than a mind. Henceforward the educational system is to extend beyond the school. Every other question is given second place to that of the mothers or the potential mothers. Much is being done to assist them. The present Government is committed to a policy of trying to insure that children may be well born and well nurtured. School nurses are being added. Also, special attention is to be given to the housing problem and slum clearance. This will have a most wholesome effect on the schools. It will raise the life of the whole people, as well as aiding to check some of the grave abuses of the liquor traffic. An important

contribution to education is the Hadow Report.¹ There is every indication that the school legislation immediately ahead will follow the lines suggested by this Committee's Report.

"Primary education should be regarded as ending at about the age of 11 +. At that age a second stage, which at the moment may be given the colourless name 'post-primary,' should begin; and this stage which, for many pupils should end at 16 +, for some at 18 or 19, but for the majority at 14 + or 15 +, should be envisaged so far as possible as a single whole, within which there will be a variety in the types of education supplied, but which will be marked by the common characteristic that its aim is to provide for the needs of children who are entering and passing through the stage of adolescence." . . .

"All normal children should go on to some form of post-primary education; and while, taking the country as a whole, many more children should pass to 'secondary' schools in the current sense of the term than pass at present, it is necessary that the post-primary grade of education should include other types of post-primary schools, with curricula varying according to both (a) the age up to which the majority of pupils will remain at school, and (b) the different interests and abilities of the pupils to which the bias or objective of each school will naturally be related.

"In selective Central Schools the course should be designed to cover the period from 11 + to 15 +. In others, so long as the leaving age is 14 +, the course should be framed to cover the period 11 + to 14 +, but provision should be made for the needs of any pupils who will remain up to the age of 15 +.

"The statement that all normal children should go on to some form of post-primary education springs naturally from all considerations which we have already advanced. If primary education ends about the age of 11, there remain at present for all children three years—in the near future we hope there will remain four—during which attendance at school is legally obligatory, and, apart from the requirements of the law, there is, as the figures given in our preceding chapter show, an increasing tendency on the part of parents to keep children at school to a later age than was till recently customary.

"The problem is to secure that these years are used in the most effective manner. The question, in short, is not (as in the past) whether some children should be selected for post-primary education, but how to organize post-primary education for all children in the manner best calculated to ensure that each may receive the kind of education best suited to cultivate its powers. In the words of Mr. Salter Davies, 'By general consent the normal age of transition from the strictly elementary to the more advanced form of education is at 11 or thereabouts. Reform lies in adopting the corollaries that follow from this . . . It is no longer a question of determining whether some or all should enjoy the benefits of secondary education. The deciding factor

¹ This Report was prepared for the Board of Education in 1926 by an important Committee composed of about twenty well-known men and women interested in educational affairs. The Chairman was Sir W. H. Hadow.

is whether the aptitudes of a group of pupils will enable them to profit most by this course or by that.'

"We regard the general recognition that the aim of educational policy must be, not merely to select a minority of children for the second stage, but to secure that that second stage is sufficiently elastic, and contains schools of sufficient variety of type, to meet the needs of all children, as one of the most notable advances made since the establishment of a system of public Education. What it means is that the second stage in education succeeds the first because children have reached a phase of their development when they are ripe for it, not merely because their parents have the means to pay for it, or because they are of such unusual capacity that the community thinks it worth while to provide it for them. Thus all go forward, though along different paths. Selection by differentiation takes the place of selection by elimination. Education policy, to quote a sentence from the evidence of Mr. Cholmeley, 'proceeds on the assumption that all children (limited for the purposes of this inquiry to all "normal children") have got to be set on the road of education, and aims at organizing things accordingly.' . . .

"A humane or liberal education is not one given through books alone, but one which brings children into contact with the larger interests of mankind; and the aim of the schools should be to provide such an education by means of a curriculum containing large opportunities for practical work and related to living interests.

"In the earlier years the curriculum in these schools should have much in common with that provided in the schools at present commonly known as 'secondary'; it should include a foreign language, subject to permission being given to omit it in special circumstances; and it should be given a 'practical' bias only in the last two years."

"At the age of 11 + pupils from primary schools should normally be transferred to a different school, or, failing that, to a different type of education from that given to pupils under the age of 11 +, though provision should be made in exceptional cases for the transfer of children at a later age, provided that their school course in the new institution lasts sufficiently long to allow of their deriving benefit from the transfer.

"We need not say more as to the desirability of beginning post-primary education at the age of 11, nor need we emphasize the importance, which is obvious, of making provision for the transfer of children in exceptional cases at a later age. It is necessary, however, to explain why we think that the most desirable course, though it will often not be possible for some time to come, is that children should pass to a new school at the age of 11. It is, briefly, that we desire to mark as clearly as possible the fact that at the age of 11 children are beginning a fresh phase in their education, which is different from the primary or preparatory phase, with methods, standards, objectives and traditions of its own. We want both them and their parents to feel that a hopeful and critical stage in their educational life is beginning in a school environment specially organized to assist it."

"While we think all children should enter some type of post-primary school at the age of 11 +, it will be necessary to discover in each case the type most suitable to a child's abilities and interests, and for this purpose a written examination should be held, and also, wherever possible, an oral examination. A written psychological test might also be specially employed in dealing with border-line cases, or where a discrepancy between the result of the written examination and the teacher's estimate of proficiency has been observed. Where Local Education Authorities so determine, a preliminary examination might be held in order to discover candidates who should be encouraged to go forward to the free place examination proper."¹

The next recommendation relates to the raising of the school age. The new Labour Government has already appointed April 1st, 1931, as the date when an added compulsory school year will become effective. The report on this point follows:

"The course of wisdom, therefore, it appears to us, would be to pass legislation fixing the age of 15 as that up to which attendance at school will become obligatory after the lapse of five years from the date of this Report—that is to say, at the beginning of the school year 1932. Such a step would have several advantages. It would be in accordance with the policy laid down in a resolution passed in the House of Commons on April 8, 1925; it would give notice to parents and employers of the impending change; it would enable Local Educational Authorities to make the necessary arrangements for meeting it; it would give an added impetus to the development of post-primary education, by making evident that it would last in the near future for a period of not less than four years from the age of 11 +. We do not pretend, of course, that even with the interval suggested the reform would be free from difficulties, but we believe that they can be overcome, as even more serious difficulties in the way of educational progress have been overcome in the past; and the decline in the school population, to which we have alluded above, makes the present a peculiarly favourable moment for coping with them. In the suffering and anxiety of the years since 1914, public opinion has been stirred to a clearer realization of the contribution which a more prolonged and thorough education may make to the intellectual vitality and moral well-being of the rising generation. The time has come, it seems to us, when the country should be prepared, even at the cost of some immediate sacrifice, to take a step which will ensure that such education shall have larger opportunities of moulding the lives of boys and girls during the critical years of early adolescence."²

The carrying out of this provision will require additional schools and increased teaching staff. For London alone the cost will be three and a half million pounds. There will be 60,000 more children to be provided for. For the United Kingdom nine times this number must be added. There will be need of two thousand

¹ *The Education of the Adolescent*, Board of Education, 1926, pp. 71, 77-78, 84-85, 89 and 130.

² *Ibid.*, pp. 148-49.

additional teachers for London alone at an average cost of £300 annually. This sum multiplied by nine will give the added salary budget that must be provided for the United Kingdom.

There are several other considerations besides the raising of the educational standard of the people, that make it both easier and more desirable to raise the school-leaving age at this time. First, it will take a half-million juveniles out of work. This will help the employment crisis to a certain extent.¹ It will open more jobs to those of higher age and to the adults. The fact that there are fewer children now than normally makes the transition easier. For the next four years there will be a steady decline in the number of children reaching fourteen years of age.² In London alone, the normal number reaching this age is about 65,000 annually. This year the number is 25,000 less. Hence, this is the psychological moment to assume new burdens of expenses and administration.

The English are changing their whole attitude toward education. The advent of the Labour element in power, as well as the transition to a world outlook in all parties, has given a new status to the whole province of Education. It is now finally admitted that a special type of school is needed for every type of population. A school is needed for those who are clever. Some of the worst people are the cleverest. They only need social and co-operative attitudes. Now schools are needed for the mediocre and the dull. They need to be prepared against exploitation. This is especially essential for the British, if ever they are to become a democracy. They have not yet attained that much coveted stage of culture.³

There are numerous and influential groups in England who state openly that it has not been proved that democracy is better than some sort of mixed form.⁴ Yet the World War was fought to make the world safe for democracy. There are people who fear too much

¹ Employers prefer the juveniles because they are more pliable.

² The same situation is showing itself in the school enrolments in France and Germany.

³ England has attained political democracy, but not social democracy. Class stratification is astonishingly well entrenched even in this second decade after the World War. Finally, democracy is still scheduled for stormy days ahead. The United States a hundred years ago had almost reached political and social democracy. There is much evidence to show that both phases are losing ground rapidly in that land of "much reputed liberty." We are not hinting at Prohibition. The question is more profound than the issues embraced in any one law. It has to do with the more serious problem as to whether the political, economic and social will of the great majority of the American people is being represented in the Acts of the State and National Governments. There is a rising tide of opinion that the people are not being consulted. This is the one hope that it may be better on another day.

⁴ In all countries, including America, there is a widespread belief that a "little fascism" has its virtues.

of it.¹ It is only natural that all such attitudes should be reflected in the organization of the schools. In fact they cannot be democratized until the caste idea in society itself is broken down.

Another important change is the feeling of a growing responsibility toward the adolescent age. It is beginning to be recognized in fuller measure that much remains to be done to save the future of the nation by giving increased attention to this critical age in the life of the child. The newer studies in psychology, and a growing frankness about life itself, have contributed toward this determination to come to grips with real issues. It is being concluded that progress can be made by having more things exposed rather than buried.

Finally the notion is gaining ground in England, as elsewhere, that a good time to begin real education is the period when people are grown up. This accounts for the continuous effort to carry education up to eighteen years of age, and then to follow it with extensive programmes of adult instruction. Everyone ought to have the opportunity for education through University sources. At first the Universities were cold towards this idea. A ~~marked~~ change is being registered within recent years. The University administrators have come to realize that if the whole plant including the faculty is to be saved from untimely incarceration in a museum, it behoves them to establish real live contacts with what is going on in a changing world. The interchange of experience between University circles and those who toil in factories and on the land is proving a new source of social and economic security for all participating groups. There is a more subtle truth gaining a foothold, namely, that bigness does not mean greatness. This idea leads to an effort to make the best out of the quality of the people. That this strain is becoming more dominant in Great Britain is substantiated by the rise of the Labour Government to power. It indicates a growing appreciation of the renewal of a nation's resources from potentialities that were formerly hidden or submerged.

¹ One English Tory said he liked the League of Nations except that there are too many foreigners in it.

CHAPTER V

THE ECONOMY CRY AND THE FISHER ACT

(a) HIGH HOPES GIVE WAY TO DISAPPOINTMENT

Civilized nations the world over sat up and took notice, as it were, when the English Parliament passed the Education Act of 1918. Educationists in other nations felt that if education were to receive all the stimulus that seemed to be implied in that Act, there was something to be said for those who argued that the War had not been fought altogether in vain. It caused a real admiration for England. Men who love humanity and are inspired by progress wherever it presents itself felt a real thrill of pride at the good news that was coming from England. If England had known what an impression she was making on the outside world, and the extent to which many of her old-time rivals, the United States and France, were giving her credit for virtues, which as events have finally shown she does not fully possess, it is doubtful whether she would have shown such haste in delaying or practically rescinding many of the idealistic provisions of the 1918 Act.

According to the version of her rivals, nothing that she ever did before seemed to cover such a multitude of sins as this one Act. It really did seem as though England had had a re-birth of spirit, and intended to give the world a complete model of an educational system that extended an equal opportunity to all.

Q. H. Powell gave a splendid summary of the entire situation in his speech at the Easter Conference at Bridlington in 1921. The hope, and later the gloom, which he says was felt in England was reflected in a measure in all the civilized world.

"The educational year which dawned full of hope is closing amidst doubt, uncertainty, and gloom . . . Unfortunately, however, the reasonable demand for economy has been converted by reactionaries, and those who are and always have been opponents of popular education, into a demand for the ruthless cutting down of expenditure upon that most necessary of national services. In many quarters the campaign for economy had become a campaign against education as such."

So many unforeseen events happened to postpone the appointed day before which certain sections of the Act could not be put into force. Trade decreased, and there had been much unemployment,¹ so that national economy seemed to have become a necessity in a far greater degree than was contemplated by even the most ardent friends of education. But the most regrettable side of this whole project lies in the fact that a great many reactionaries and genuine enemies of democracy used the economy argument as a catch-word in order to block progress, and thereby to secure the continued enjoyment of the blessings of civilization to a class of people who had no other claims beyond those of having been born in a decadent aristocracy, and of being heirs of wealth which they themselves did not earn, but which was handed to them by an ancestor who had been able to profit by favourable legislation.

The whole procedure can be explained only by considering the sources that are responsible for the Act itself. These show clearly that it was an idea born among the ranks of a group of idealists of which the President of the Board of Education was a splendid type, and that in the hour of gratitude for sacrifices that were being made at the front, and in the country generally, the will of these idealists was allowed to have its sway, especially since what they proposed to do was not to be carried into execution until some future date.² The

¹ The unemployment seems to have been brought about in part by the unreasonable demands of the workers. The War had given them abnormal standards in spending. Why work, when the dole-system paid them for not working?

² The Act could not have passed if the date of its execution had been definitely set for the near future. Under the circumstances certain groups felt that it would be the best policy to give "lip service," or at least silent approval to all that was going on, and later to proceed to make an attack against its operation. Further, it seems certain now that certain groups allowed the Act to pass because they feared Bolshevism in England. The Act gave labour a promise, and it encouraged the idealists to believe that the reactionaries could be converted. In this way it certainly did help to tide over an impending crisis at the time.

"So the anti-educationist was silent, the tongue of opposition was still. In the glamour of winning the war, Tommy was a hero and nothing was too good for him or for his children. Even among reactionaries the time was not opportune for an outcry against such reforms as were directed to the uplifting of the children of those who had fought and died for us.

"But the burden of taxation and of local rates began to press heavily on the taxpayer and the ratepayer, and an outcry arose among men of all classes, backed up in no uncertain voice by the daily and weekly press, against the appalling waste and extravagance of the Government. The habit of spending money like water which grew up during the War, excusable no doubt at the time, though the waste was appalling, this habit has been continued ever since the Armistice, and thinking men of all parties are calling, and very rightly calling, for a halt.

"And so the anti-educationist sees his opportunity. He doesn't deem it prudent even yet to declare himself an honest opponent of extended education

Act represented a wish, a hope, an ideal that had no open enemies, but, as events have shown, it did not have sufficient friends to guarantee its execution. The English press has shown that the workers did not make any concerted action to prevent the reactionaries from getting the Act postponed in part. It revealed, too, that after all it would be necessary to educate the English workers to want this educational opportunity for their children. They do not have enough collective sense to hold advantages even after chance circumstances had enacted them into law. At present, they seem to be much more occupied in talking about holding the coal mines, and in resenting attacks that threaten to take away their beer.¹ However, even the most casual observer is soon forced to the conclusion that the degree of education possessed by the English workers of the

for the people, but he cloaks his opposition in the garb of necessary economy, as being more alluring and at least equally effective.

Now we are all in sympathy with the protest against waste and extravagance, against the habit of loose spending, one may say of squandering public money, of which there is only too abundant evidence.

"But it is strange that while many forms of expenditure have been attacked, it is just in connection with those things on which we can least afford to curtail expense that the attacks have so far proved successful—education, health, housing, and the like.

"The practical business man (whose meddling with State affairs has not been an unqualified success) strains at the gnat of education, but will swallow easily the camel of naval and military expenditure. He refuses to invest a modest sum in what may be regarded as a gilt-edged security, while he is willing to risk large sums in the seductive 'flutter' of naval and military expenditure. Yet, as it seems to many of us, the refusal to adopt a progressive policy in regard to education is to declare ourselves to be already in that state of bankruptcy which it is the ardent desire of the economists to avert. There seems reason to believe that the economy campaign is being used by a section of the public which is opposed to the idea of further education for the people. There is, at any rate in certain quarters, an antagonism to any additional expense in education which is out of all proportion to the amount in question, and can only be explained by a rooted dislike of the object for which the expenditure is required.

"We are forced to the conclusion that the battle is not yet won, that the belief in the benefits of education is not nearly so universal as we thought, and that there is still a considerable body of public opinion that is determined that, though education may continue to be compulsory for all children, such education shall be as limited as possible."—*The Educational Times*, February, 1921.

¹ Mr. Fisher, the President of the Board of Education, has done well to call attention to the extravagances in drink and tobacco. He says: "The plea of a nation which spent 410 millions on its annual drink bill and 181 millions on its tobacco bill carried little conviction when it urged that it could not afford a proper system of education." The comparative figures are as follows:

	1913-14	1919-20	Cost per head
Elementary Education	£26,000,000 ...	£56,000,000 ...	£10 11s. od.
Drink . . .	£166,000,000 ...	£410,000,000 ...	£14 12s. od.
Tobacco . . .	— ...	£181,000,000 ...	£6 os. od.

The Highway, May, 1921.

present day, and such provision as has been made for the education of their children are not sufficient to enable them to run the coal mines even if they owned them. Hence, between the shortsightedness of the English workers themselves, and the stupidity and avarice of the reactionaries, it becomes a task of no mean proportions to put into operation all the idealistic promises that appear to be foreshadowed in the Fisher Act.

If we add to the State expenditure the amounts spent by the municipalities on education, we get about a hundred million pounds. Even the combined sum is ridiculously small compared with what is wasted. The time has come when English teachers would be well advised to help the nation on this drink and tobacco issue by both precept and example. Many of their speeches and resolutions attacking the Government come with poor grace from an assembled body of teachers, sitting around tables loaded with beer, and the room blue with smoke. Their counsel to lawgivers cannot be taken too seriously, until they themselves show some disposition toward tolerance in hearing all sides of the truth.

(b) RETRENCHMENT OF EXPENDITURE ON EDUCATION AND ITS APPARENT EFFECTS

Those who have followed the discussion in English papers during the year 1922 have been duly impressed by the continued appearance of the long columns occupied by the Geddes Parliamentary Committee, which had been assigned the task of recommending reductions in national expenses. In February, 1922, this Committee advocated a reduction of eighteen million pounds in the expenditure on education on the Board's estimate of fifty million pounds. Such a storm of protest was raised all over the country at this wholesale attack on education, that finally the reduction was put at six million pounds. The Committee recommended that children should not be taken into schools until they reached the age of six years. This was not accepted. However, the agitation of this particular question has led to compromises relating to the schooling of infants. It has helped to get a movement started that proposes to have the younger children taught by "motherly persons." These persons are uncertificated, and have had little or no experience in teaching. It simply means that the children are to have an inferior grade of teacher who can be employed at a small salary. It is a device for circumventing the Burnham standard scales. The city of London is experimenting with several hundred of these "motherly persons" at the present time. Other cities are considering the use of the same tactics. The scheme is likely to be short-lived. Its main interest lies in showing how

apparently easy it seems to be able to undermine standards in education that have required years of effort to construct, such as the qualifications of certified teachers, standard scales, pensions, and the like. All of these standards for the efficiency and security of the teaching profession will be greatly weakened by the innovation.

The further development of Nursery Schools has likewise been checked. Up to March, 1921, twenty-six Nursery Schools had been established by the Board. Since that date, a large number of proposals for the provision of such schools have been withdrawn by the Local Education Authorities. The financial economy thus gained is likely to be dearly bought. It will be reflected in the large cities with slum areas and narrow streets, in the loss of an excellent opportunity to inculcate habits of discipline and cleanliness. Medical review will be delayed, hence physical defects and incipient diseases will have a chance to take firmer hold. Further, thousands of children will be exposed to the perils of the street, and will suffer from a lack of constant supervision so necessary to infancy. For illustration, in the city of Manchester alone, 2400 widows went out daily to work during the winter of 1922. Their children, numbering 4200, were many of them under six years of age. Such situations tell their own story.

The recommendations of the Committee that the size of classes be increased to fifty will be accepted in part. The size of the average class has been thirty-three. It was also recommended that small schools be closed. This will be difficult on account of the dual system. Further, the distinction of social classes is still too marked to allow a union of small schools. In addition, it was recommended that the number of free places be reduced, and that fees be raised substantially. This is a direct stroke against democracy. A cut in teachers' salaries and making the pension scheme contributory were also suggested. The latter has been accepted, while the former is still under discussion.

In 1913-14 England spent 10 per cent of her revenue on education. In 1920-21 it had fallen to 5 per cent of the national revenue. In 1913-14 she spent twenty-six million pounds on elementary education. In 1919-20 it had risen to fifty-six million pounds. However, the sum spent before the War was 10 per cent, whereas the larger sum spent since the War represents only 5 per cent, of the national expenditure.

The "economy cry" was the main cause that delayed the Day Continuation School clauses from coming into effect. London, Rugby, Stratford-on-Avon, Swindon, and a few other cities started the Continuation Schools. The three latter cities have continued them up to the present date. That in itself indicates that the most important

provisions of the Act are not dead. What a few cities have to-day, some others can get to-morrow. Of course the greatest blow was the rescinding of the Day Continuation Schools of London. Almost from the first the time was reduced from two years to one year. At one time about 86 per cent of all the children between the ages of fourteen and sixteen were in attendance. Before the end of the first year the attendance fell to nearly 20 per cent. It became a voluntary affair after the word was passed that the Local Authorities would not enforce their own rules. The papers began to exploit a few isolated incidents in which employers discriminated against children who were in attendance at the Day Continuation School. The following citation was a case in point :

" At the Mansion House last week, when a boy of fourteen was charged with robbery from a van, his mother said he had had no regular work since he left school, as, owing to the Education Act, he had to attend continuation classes for two afternoons a week, and employers would not engage him with this drawback. Mr. Phillips (probation officer) said the Act hit poor parents very hard, and this particular section was a great defect. Mr. Richards (chief clerk) said the theory of the Act was that employers would allow the boys two afternoons a week on which to attend the classes.

" The Lord Mayor—' In practice no employers will engage boys who have to leave their work to go to these afternoon classes.'"¹

The attitude of the Lord Mayor is significant in confirming a sentiment among the employers that is evidently quite generally held. This situation gave rise to the employment of children for work in London, who reside outside the London area, where the Act is not yet in force.

English educational history has been characterized by a long period of evolution rather than revolution. Things do indeed go forward, but not wholesale. England would seem to have a preference for patchwork. It has been said that " England is a land of compromise : this is evident in the domain of education. The system of training children is a compromise, the English national character is in a way a compromise." It is worth while to consider whether this spirit of compromise be a virtue or a defect. For once, in English educational history, it did look as if the Act of 1918 were going to be a whole piece of cloth, but no ! the proposed reductions from sixteen to fifteen, the postponement of the appointed day, the delay in the establishment of summer-camps and Nursery Schools, and finally, the request on the part of Mr. Fisher that teachers should set the patriotic example of foregoing the increases in salary allowed by the

¹ *Times Educational Supplement*, December 3, 1921, p. 542.

Burnham scales, all this indicates that England intends to follow her well-established tradition of doing things piecemeal rather than by the adoption of fundamental and sweeping reforms.

(c) MUCH SUBSTANTIAL PROGRESS HAS BEEN ACHIEVED

If the "economy cry" and the general reaction have done much to check the realization of the early hopes based on the Fisher Act, it would still be unfair to attribute the entire failure to these forces alone. There were other contributory causes. The Act anticipated too many sweeping changes at one time. A school system such as the one in London found it hard to make the needed adjustments without causing great friction.

In the first place, it necessitated a whole new teaching staff. Men and women were appointed to these new posts, who had had little or no training for the particular work that the new provisions called for. Further, the courses were not yet adapted to the needs of boys and girls between the ages of fourteen and sixteen. The courses were non-vocational. No trades were taught, though the work was given a vocational bias. This seems not to have been fully satisfactory. Some of the children, and especially their parents, wanted "bread and butter" only.

Poor building was another cause of failure. It was necessary to rent all sorts of buildings, many of which were old, and wholly inadequate for school purposes.

The schools were co-educational. In the London Elementary Schools the boys and girls are taught in separate classes. It was only natural, then, that they should find themselves quite unprepared to meet at the age of fourteen in the same school and class. If the sexes have not been educated together in the Elementary School it is quite easy to understand that they would hardly be prepared to meet during the critical years of adolescence.

The London County Council abolished the Day Continuation School in July, 1922, and substituted the Day Voluntary School. The curriculum was devoted largely to vocational subjects. Eleven such schools, enrolling more than three thousand children, were opened in October, 1922.

The Evening Schools which we have described elsewhere¹ will continue. Hence, the door of opportunity is still there, even if it is only partly open.

The Fisher Act has effected certain important changes. In the future no child may leave school before the completion at least of his fourteenth year. Half-time is dead; the system of whole or partial

¹ See p. 37.

exemption from school attendance is gone. The child must stay at school till the end of the term in which his fourteenth birthday occurs. This point in itself represents an exceptional gain. Formerly, children left during term-time, and classes were continually breaking up. Also, such children were lost to Higher Elementary Schools, because it was found difficult to accept them after the term had begun.

Children may stay on for another year or even longer. Many are doing it already. To this really universal system of primary education there is added the practical extinction of child labour. The reinforcement of the school medical service by means of provisions of the Act has been and is an increasing source of benefit to all. The Act provides for wide extensions of educational activities in the regions of social and physical training. In spite of the financial stress, the Local Authorities, with but few exceptions, are bringing the provisions of the 1918 Act into operation. The Act is now the law of the land. It may be that a decade or more will be necessary to realize all its provisions. It is not likely that the English labourer will always allow his children to be cheated of what the law provides as their birthright—an opportunity to make the most of themselves.

(d) THE GAINS OF THE LAST DECADE

There has been no substantial increase in the number of nursery schools or in the number of children in attendance since 1921.¹ For the whole of England and Wales there are still only 27 nursery schools; 12 established by local Education Authorities and 15 by voluntary Committees, with a total accommodation for 1507 children. Even though the development is slow there is not the least question of either withdrawal or regret. This type of school has a sure future in England. The Nursery School movement has now a measure of warm support from all three of the political parties, and of these the Labour Party is completely committed to their establishment.

The English School owes its origin to an effort to deal with poverty. It was first of all a response to the dire need of little children born and bred in the poverty-stricken overcrowded areas of the big cities.

"In the first place the Nursery School is seen to be indispensable as a means of raising the standard of physical health. Sir George Newman, the Chief Medical Officer of the Ministry of Health and the Board of Education, has emphasised again and again the serious significance of the 30 to 40 per cent of preventible physical defect found in children entering school at the age of five, and has urged

¹ See p. 69.

repeatedly the desirability not only of increasing and strengthening all agencies of infant welfare, but also the necessity for Nursery Schools as the best means of providing sure foundations for a healthy manhood and womanhood. Thus the provision of healthy conditions and training in profitable habits are the first requirements of a Nursery School. In deciding the precise emphasis that should be laid on this or that method of fulfilling these requirements, it is admitted that in England the use of special research has been so far at a minimum. In this respect we lag far behind our fellow workers in the United States, whose special studies are, in so many University Departments and experimental Nursery Schools, accumulating tested knowledge which will in future guide the practical organization of the Nursery School that must be provided in the future for vast numbers of children of different races."¹

Already some of the best-known schools are demonstrating definite values that are being increasingly recognized as objects of conscious attainment through this type of institution.

"The Rachel McMillan Nursery School, as is well known, is carried on in open-air shelters in a crowded London area. It provides for 250 children between two and five years of age from 8 to 9 hours daily. The Report of the London County Council shows that the resistive powers of children attending this open-air nursery school are markedly greater than those of other children in the same neighbourhood. Thus the incidence of measles was only 0.7 per cent, and minor ailments, such as scabies and impetigo, disappeared entirely. At a time when over 700 children between one and five years of age died of measles there was no fatal case in the nursery school. The treatment of rickets also at this age under open-air nursery school conditions has usually resulted in cure in less than a year. The investigations of the medical officer showed that the condition of children coming from two specified nursery schools to the infant school of the neighbourhood was distinctly superior to that of other entrants.

"At the Rachel McMillan Nursery School all meals are provided, and it is clear that this fact is an important contributing cause of the striking results quoted above."²

"The indoor nursery school at Bow is not only doing a large amount of most necessary work among the poor children of the district, but it is coming into close contact with the lives of the parents. The children's homes are always open to the school workers, and the parents go in and out of the Children's House as they wish. Visitors from many countries come to see the work, and to exchange ideas, living actually in the House for the length of their stay. The House has also started a course of study classes for the students and helpers where educational methods and experiments, hygiene, the relationship of the child to the State, practical politics, economics, and some of the wider issues of life are studied. The Children's House is a nursery school of the newest and most interesting type."³

¹ "The Nursery School Movement in England," *The New Era*, July, 1928.

² *Ibid.*

³ *Ibid.*

The reader will be particularly interested in "The Liverpool School of Mothercraft and Children's Hotel."

"A school such as this comes under no educational heading in this country up to the present. In our curriculum we hold three main objects in focus. The most necessary and important of these is the experience to be gained by the student. The course of training extends over a period of eight months and is intensive. During this period the student nurse has ample opportunity of studying the growing and enquiring minds of the children under her care, whereby she is able to acquire some practical solution of the many daily difficulties which arise in the nursery. She learns to meet these difficulties with wisdom and understanding and to realize that they are not difficulties merely to be overcome but problems to be understood first and then solved. Every nurse student in the course of her experience writes her own text-book giving illustrations from her own experiences and observation. For those occupied with little children a psychology which is above all a living science is needed. The mental and physical care must both be studied and the relationship of the one to the other. Hitherto we have been satisfied to take the disposition and temperament of a child for granted in a way we should never dream in connection with his physical condition. If we know a child to have a physical weakness we give it the best environment to effect a cure and secure the best advice. The attitude of confidence based on knowledge which is so common in physical disabilities is still only felt by very few when dealing with the moral weakness of children. Heredity is still spoken of as a sufficient and final excuse by the large majority. In dealing with little children and their misdemeanours, punishment can be almost entirely ruled out, as such a measure cannot aid that which is already weak. We have to teach our students to look upon childish naughtiness in the same light as physical weakness, to cultivate a desire to help and recognise the need for a greater understanding."¹

Adult education is another province in which England and Wales are creating an enviable record. The great majority of Authorities are now interested in adult education; in fact we are informed that 56 out of 62 County Councils, and 67 out of 82 County Borough Councils, are helping adult education in some way.

There are many bodies with religious or social aims which promote some adult education, but cannot be said to have adult education as their principal activity.

"The Educational Settlements Association is a federation of autonomous Settlements and Colleges. Each Settlement, having as its object the furtherance of adult education in the many forms required by the neighbourhood, is expected to be in active co-operation with other local bodies concerned in adult education, to offer a common centre for the work of such bodies, and to make provision for educational needs not otherwise met. All the varied activities of a

¹ "The Nursery School Movement in England," *The New Era*, July, 1928.

Settlement are related to each other in the corporate life of the institution, under the general direction of a Warden who is usually a full-time officer."

" The growth of a body numbering three or four hundred students at an Educational Settlement naturally affords stimulus and opportunity for a considerable variety of work which does not at present come within the scope of the Board's Regulations.

" The National Federation of Women's Institutes dates from 1915 when it was founded with the object of enabling women to take an effective part in rural life and development. There are over 3800 Women's Institutes united in County Federations and the National Federation, the membership being more than 230,000 in England and Wales. An Institute is a club for village women, non-party, non-sectarian, and democratic in organization. Each Institute holds monthly meetings of a social and educational character. The education promoted by the Federation is in the main concerned with domestic subjects and handicrafts, and much help is derived from Local Education Authorities in obtaining teachers and in matters of finance. But in the Institutes there is also a widespread provision of education of a more general character; the monthly programmes frequently include lectures on History, Literature, Music or Drama, and many counties hold festivals of music or drama. Moreover, an essential part of Women's Institute organization is the training of country women in self-government, and definite instruction is given in the forms of public business.

" The Co-operative Union was founded in 1869; the Education Department of the Union came into existence sixteen years later as the result of active educational work carried on by co-operative societies. The objects of co-operative education are stated to be ' the foundation of co-operative character and opinions by teaching the history, theory, and principles of the movement, with economics and Industrial and Constitutional History, in so far as they have a bearing on Co-operation; and secondarily, though not necessarily of less import, the training of men and women to take part in industrial and social reforms and civic life generally.'

" There are many other bodies which include in their programme adult education in various forms, notably the Catholic Social Guild, the Church Tutorial Classes Association, the Young Women's Christian Association, the Federation of Residential Settlements, and the National Home Reading Union.

" There are moreover many bodies with political, social or religious aims, which strongly encourage their members to take advantage of adult education facilities. This is a very modern development, and it is one of the greatest interest. The bodies definitely organized for adult education, and for nothing else, are very few; the bodies participating in the work of adult education are many and are increasing in number. Many explanations of this phenomenon have been adduced. Our explanation is this. A body of adult students comes together

because they are perplexed with life. Every person who comes has his own theory, or wishes to find one, as to the way in which that perplexity will be resolved. Naturally groups are formed in the main of people who have much the same convictions as to the way. For instance, it is not difficult to see that in one of the great associations for adult education the main body of students is convinced that the future of civilization depends on economic and social development, while in another association the guiding motive of students is a belief that civilization will be advanced by the dissemination of Christian doctrine. But there is an increasing body of evidence that these social and religious motives are not incompatible with disinterested discussion and study, in fact with education as distinct from propaganda. Hence bodies with political, social or religious aims, which once relied upon propaganda for the furtherance of those aims, are now beginning to realize that those aims cannot be fully attained except by an educated people and through educational methods. The great development of adult education since the War is due largely to the encouragement given by such associations to their members to participate in educational activities, and such encouragement is likely to be a chief agent in extending the range of adult education, and in ensuring its stability, in the future.

"Whilst the principal provision of adult education has been made by the voluntary bodies which we have mentioned, and whilst this provision has taken the shape mainly of a large number of separate courses united only by a common organization, two other forms of enterprise deserve attention. The first is typified by the London Working Men's College, founded as far back as 1854; the second by the institutes established within the last ten years by the direct activity of the Local Education Authority in London.

"The London Working Men's College is still a vigorous and successful institution with considerably over a thousand student members. It is conducted on the same principles as those formulated in the early days of its foundation. In the words of its current prospectus: 'The students are for the most part working men and the teachers are in general members of the universities and of the different professions, or those who have themselves been students in the College. Its purpose is to unite these classes together by associating them in the common work of teaching and learning.' Social intercourse outside the classroom is, however, a strong feature of the College life. The Common rooms, the convenient provision of meals, the clubs and societies within the College, the constant association of old and new members, the College spirit stimulated by the long traditions of several generations of members, have contributed to create what is probably a unique institution. More than a hundred teachers give their services free of charge. The subjects of instruction embrace almost as wide a range as those in the adult education movement generally, and whilst there is great latitude in the methods of study, the College has never abandoned the use of examinations."¹

The establishment by the London County Council of a number of Literary Institutes in 1919 is one of the landmarks in the

¹ *Pioneer Work and Other Developments in Adult Education*. Paper 9 of the Adult Education Committee of the Board of Education, 1927, p. 12.

development of adult education. Their popularity can well be gauged by the fact that at the end of ten years over 9000 men and women are in attendance thereat.

One of the outstanding experiments is the creation of the Men's Institutes. The writer has observed the working of one of these institutions at Bethnal Green, London, on several occasions. He can do no better than quote the following passage, which gives the history and description of what must impress any visitor who can spend some evenings in observing the carefully directed work that goes on there.¹

"The starting point of the new Men's Institutes was the frank recognition that outside all the existing institutions and organizations there was a mass of men who, except that they had once passed through the elementary schools, had remained untouched by any educational influences. Their whole mode of life, habits, outlook, tastes and prejudices made it unlikely that any of the recognized forms of education would attract them or be of much use to them. All efforts to organize education for adults are necessarily selective; but by appealing to the intellectual, or to the exceptional individual, they leave large numbers unaffected. Setting aside as futile any attempt to stimulate interest in higher education, the problem was to discover any common interests which could serve as a basis, or even as a starting point, for any educational effort. Vast numbers of men in those parts of London occupied exclusively by working people, especially the unskilled, had remained unaffected by any previous appeals. Among them were many who had returned from the War where they had displayed those characteristics which aroused the admiration of the nation but which did not necessarily fit them to become students. Others were younger people who had passed through adolescence during the years of the War. The restraint and discipline involved in any process of education would be peculiarly irksome to the people who stood most in need of it, and there was little incentive of any kind for them to submit to restraint or to make the effort to learn anything. The lack of interest, the absence of any definite objective, even more than the defects of previous education, constituted a serious obstacle. In the previous experiment of the Authority, the establishment of the Literary Institutes, it was largely a matter of organizing facilities for a public that was ready to take advantage of them. Here the problem was to discover any means by which a beginning could be made. It may be asked, why offer education to people who do not want it? The best answer is to be found in the work accomplished by the Institutes in the few years of their existence. Some thousands of men have been taught how to use their leisure to better advantage; they have discovered new interests and new powers in themselves.

"At the outset it was impossible to define with any precision the aims of the new Institutes. The nature of the demand—if it can be called a demand—had to be explored. No one could predict what shape

¹ This is only one of ten such institutions. The total enrolment for the County of London is in the neighbourhood of ten thousand men.

the work would assume, for it was a new class of people whose needs were to determine the scope of the enterprise. A large discretion had to be left to the organizing Heads, for their task was one of the greatest difficulty, requiring tact, sympathy, resourcefulness, untiring energy and patience. They had to establish relations with men who were apparently indifferent to all forms of education and even suspicious of the good intentions of any public authority; and they had to seek suitable teachers for any subject in which an interest could be aroused. Advertisement had to be done chiefly by personal visits to workshops, trade union meetings, local gatherings of any and every kind. It was difficult to induce men to attend at all, and it was equally difficult to provide them with the kind of instructive occupation that would retain their interest. Facilities for physical exercise in a gymnasium, boxing, games, and workshops for the pursuit of simple handicraft provided a starting point in some of the least promising neighbourhoods."

"The spectacle presented by the Men's Institutes, after five or six years of steady work on the part of organizers and teachers, and wise direction on the part of the Authority, is a complete vindication of the wisdom of the experiment. Hundreds of young men who would otherwise be 'running to seed' are submitting to the healthy discipline of physical training, and are learning to conduct their contests in a spirit of true sportsmanship. Hundreds of men of all ages, amongst them many young married men, are practising handicrafts such as home carpentry with a persistence which must react beneficially upon their character. Incidentally the practice of such a hobby by men whose daily work is often of a casual nature induces a feeling of self-respect and a pride of achievement hitherto lacking in their lives. In every Institute men are learning the possibilities of rational employment of their leisure. Activity is the keynote. Music appeals to them if they can take part in making music. Hence every Institute has its 'band,' and after the first year or two its orchestra, with subsidiary classes for learners. Hobbies of many kinds are cultivated. Photography is studied under the guidance of an expert, and the chemistry of photography arouses an interest in the wonders of science. Interest in 'wireless' gives an opening for classes in elementary physics. Interest in motors brings groups of young men, some of whom are engaged as drivers in the daytime, to classes in 'petrol engines' and kindred branches of the science of engineering, all conducted on a simple and practical plane. Even Horticulture finds a place in one or two Institutes, and Poultry-keeping and the Care of Animals is supported by large groups who form their own 'societies' for the promotion of scientific breeding and for the discussion of all questions bearing on their hobby. Every Institute has its 'library' with a teacher whose talk about books and whose advice on reading take the place of the more formal lectures on literature familiar in institutions of another type. Interest in certain popular aspects of science has been aroused, and several Institutes support classes in which experienced teachers expound and illustrate the elementary principles of physical science, biology, etc. Classes for the study of economics, or social problems and current events are not, as a rule, a strong feature although each Institute has one or more of these. The only language for the study of which any

spontaneous demand is made is Esperanto. Several such classes are well attended by students who correspond with their friends at home and abroad. A few classes in drawing and painting provide an outlet for the artistic instincts of a number of young men who have not found their way into Art schools. For the most part they delight in copying, and in some instances display remarkable powers. Several successful attempts at dramatic representation have been made, but probably the absence of women is too severe a handicap in this form of Art. In most of the Institutes successful courses in 'First Aid' have been held from year to year since the beginning or from the second year.

"From what has been said it will be apparent that to judge the Institutes merely by their academic achievements would be to mistake their whole value and purpose. They are civilizing agencies in every district in which they are placed. They prevent moral and intellectual wastage among a class living in some of the least favourable surroundings of urban life, employed for the most part in low-skilled manual and even casual employment. They have inspired confidence and respect for a public authority among many who previously regarded education as at best a bugbear. The helping hand of the Institute has by this time evoked expressions of gratitude. What has made this new venture in adult education so valuable is the combination of several features usually so difficult to bring together. The aimlessness of a mere club is avoided by the presence of actual pursuits organized by experienced teachers. On the other hand, the element of club life is there to provide social amenities.

"Intellectualism is not banished; but it is not allowed to monopolize an undue share of attention whilst other important interests are ignored. There is much still to be explored in this new field, not in the direction of pure science or philosophy, but in the discovery of what the average man can make of his leisure in association with his friends and neighbours with such skilled guidance as can be afforded by a wise and sympathetic teacher.

"We are fully aware that it would be unwise to draw hasty inferences from the experiment of the Men's Institutes, however successful it may have been in the peculiar circumstances of a very large city. The policy hitherto pursued by most of the voluntary bodies of appealing first to those most capable of profiting by higher education has been justified on many grounds, and it would be a retrograde step to substitute the methods of the Men's Institutes for those of the typical Workers' Education Association class among those who are capable of pursuing academic methods of study. But we consider that there is room in many of the urban areas at least for similar experiments, and that the Local Education Authorities themselves might explore the need and the possibilities."¹

The whole number of adult students engaged in serious courses of study is estimated at about 100,000.

"We are bound to admit therefore that adult education has reached only a small percentage of the adult public. That is not to say that

¹ *Pioneer Work and Other Developments in Adult Education*. Paper 9 of the Adult Education Committee of the Board of Education, 1927, pp. 22-27.

its influence has been negligible. The students who have taken advantage of the courses provided have been drawn from the most vital and serious-minded among their fellows, and have without doubt used the knowledge which they have gained through study to the great advantage of the community. But it is a matter for regret that the adult education public should be so small. Moreover it is clear that even the existing body of students has been brought together by the unceasing missionary activity of voluntary and public bodies."¹

The reader must be reminded that in the matter of adult education Wales holds a singularly high position.

"It is generally admitted that popular culture, if we may use the term, is more widespread in Wales than in England. This is due to its long history. For 150 years the Sunday School has flourished; it is attended to-day by a large number of men and women. There have been innumerable literary societies attached to churches and chapels. There has been the great influence of the Eisteddfod. And the desire to foster the national speech and national institutions has led many thousand into liberal studies. The pioneer work of adult education has therefore been done on a much larger scale than in England."²

Adult education as "the movement in our own time" has been characteristically described by Basil A. Yeaxlee:

"The outlook in other countries shows, as in Great Britain, that adult education cannot be divorced from the preoccupations of the people at large. Unless therefore the movement is clear of vision while generous in spirit, and strongly led while wholly democratic in its life, richly cultural while closely related to practical needs and common human interests, it will either become vague and futile, or will be exploited for ends which, legitimate and even urgent in themselves, are yet less than the great achievement which Professor A. N. Whitehead, in *Science and the Modern World*, declares to be the aim of education: 'Wisdom is the fruit of balanced growth of individuality which it should be the aim of education to secure . . . The problem is not how to produce great men, but how to produce great societies. The great Society will put up the men for the occasion.'"³

¹ *Pioneer Work and Other Developments in Adult Education*, Paper 9 of the Adult Education Committee of the Board of Education, 1927, p. 29.

² *Ibid.*, p. 78.

³ *Lifelong Education*, by Basil A. Yeaxlee, p. 98.

CHAPTER VI

EXPERIMENTAL SCHOOLS

(a) THE DALTON LABORATORY PLAN

If one judge by the amount of space which the Educational Supplement of *The Times* has given to the Dalton Plan¹ within the last several years, it seems safe to assert that this innovation holds first place among the new experiments in education in England. Professor T. P. Munn, of the University of London, School of Education, said in an address at which the writer was present, that few educational movements have made so much progress in a short time.

What is the Plan² in principle? One would be quite justified in calling it an eclectic outgrowth of the Montessori Method and the Dewey educational philosophy.³ "Broadly speaking, the old type of school may be said to stand for *culture*, while the modern type of school stands for *experience*. The Dalton Laboratory Plan is primarily a way whereby both these aims can be reconciled and achieved."⁴ It claims to be neither a method nor a system but a way to socialize a school. It is a plan to create a social atmosphere, whereby potentialities may be released, and energies may be freed.

The assignment of the lesson is the most important part of the teacher's task. It should clarify the work⁵ in the mind of the child.

¹ The Plan takes its name from the town of Dalton, Massachusetts. The principal originator of the idea is Miss Helen Parkhurst. She seems to have inspired and been aided by a number of collaborators. Among these, the more prominent are Miss Rosa Bassett at the Streatham County Secondary School, England, and Miss Belle Rennie, whose writings in the Educational Supplement of *The Times* brought the well-thought-out experiment to the notice of the British teachers.

² See *Education on the Dalton Plan*, by Helen Parkhurst.

³ The activity and the organization of the work in the schoolroom is quite similar to that of the Life Schools (see Part III, chap. IV (d)); however, the latter allow more freedom to the pupil in choice of work and in range of experience.

⁴ Parkhurst, *Education on the Dalton Plan*, p. 15.

⁵ At the Dalton Plan Conference held at Bristol, July, 1922, the teachers who represented the schools that were now operating the Plan claimed for it these advantages.

"Each pupil proceeds at his own natural rate, neither being kept back nor hurried along faster than he can go, stimulated to make as much progress as

It is not important for the teacher to know what she has accomplished, but it is a matter of moment for the child to know what he is accomplishing.

"The Dalton Plan lays emphasis upon the importance of the child's living while he does his work, and the manner in which he acts as a member of society, rather than upon the subjects of his curriculum. It is the sum total of these twin experiences which determines his character and his knowledge."¹

The Plan is in operation in Streatham County Secondary School for Girls. There are seven hundred pupils in this school. It is also in operation in many of the County Council Schools, especially in the London district and in the North of England.²

"The fact that this essential principle of the Plan has been espoused by almost every teacher in the land is a great tribute to the Plan itself. Like the Montessori Method, which has not yet captured the imagination of all infants' schools, it has had a remarkable influence on educational practice everywhere."

"The number of schools adopting the Dalton Plan as a complete thing is probably comparatively small; the number of classes in which the Plan is worked is much larger; but the number of schools practising

he can by his sense of responsibility for his job, and by increased interest in his work.

"In consequence, the progress of each pupil is now real and solid, as it is the result of his own doing and experience and learning. Learning is an individual matter, and it is only by making it an individual matter to each pupil that real progress can be made. The pupil has become an active responsible agent instead of an irresponsible receptacle of the teacher's learning. The teacher cannot learn for the pupil.

"The pupil is under contract to work through a certain number of assignments in a certain time, and, in consequence, he must look upon the job in its entirety. He is impelled to tackle the unpleasant parts with the pleasant, thus acquiring a habit which is not only useful, but essential to success in life.

"The pupil is being trained to accept responsibility for himself, to organize his talents so as to make for success, to understand the meaning and dignity of work, and to realize the joy of self-education. The influence of this training on his after-school career must be obvious to all.

"The 'discipline' question almost disappears. The cause of mischievous and troublesome behaviour is to a great extent removed. The pupil has a quite different outlook on school life. The teacher does not impose his dicta on the unwilling pupil, but allows the pupil to appeal to him for guidance. A pupil who does not hesitate to waste his teacher's time and cause trouble is inclined to be more particular about his own."

The Times Educational Supplement, July 29th, 1922.

¹ Parkhurst, *Education on the Dalton Plan*, p. 25.

² Among the more important may be mentioned: The Kirkstall Road School, Leeds; Felixstowe, Clifton Down; Duncan House, Clifton. Eight schools in the Woolwich district have adopted the Plan either wholly or partially.

Individual Work—an essential element of the Plan—is very large. It probably includes almost every school in the land.

"It is perhaps wise to refrain from making too extravagant claims, but it is safe to say that in some form or other the Plan is widespread, not only in this country but throughout the world. It is impossible, in a short article, to indicate in any detail what is happening with the Plan in the various countries of the world, but some idea of its ramifications may be gathered from the fact that Miss Parkhurst's book, *Education on the Dalton Plan*, has already been translated into seventeen languages. The influence of the Plan, therefore, is very remarkable.

"Evidence of the spread of the movement at home may also be gathered from the announcements of educational publishers, where almost every book is recommended solely on the ground that it is suitable for 'Individual Work.'"¹

In this connection it is well to note that the allied Montessori Movement has found a receptive soil in England.

"The demand for training has been consistently maintained and Dr. Montessori herself has held more training courses in this country than in any other, except her own. The last was held at the London Day Training College—for the first time in an official building. Imagine a well-equipped lecture hall, with sloping auditorium, filled by some 150 teachers, nearly all of long experience, coming from all parts of England, Scotland, Wales, and Ireland, some sent by their local authorities, most on their own initiative, having obtained special leave of absence to take this course. A few from distant countries—Australia, S. Africa, Holland, Norway, Italy, Germany, Austria. In the centre, a phalanx of nuns from Roman Catholic convents, especially in the North of England and in Ireland.

"To this assemblage Dr. Montessori—undoubtedly the greatest educationalist of the age—expounded her method, as an American visitor said to me, like a High Priestess surrounded by her neophytes. Very remarkable lectures, full of the vitality, freshness and charm which are so conspicuous a feature of Dr. Montessori's impressive personality."²

(b) THE WORKS SCHOOLS

During the passage of the 1918 Fisher Act there was a sharp division of opinion as to whether schools set up by individual firms should or should not be recognized by the Board of Education for the purpose of Section 10 of the Act. It was finally provided that the Educational Authority may recognize existing or prospective schools in connection with works.³ These schools are to be under the control and direction of the Authority, and open to inspection. It is provided, however, that no young person shall be required to attend a

¹ "Influence of the Dalton Plan in England," *The New Era*, April, 1928.

² "The Montessori Movement in England," *The New Era*, July, 1928.

³ The Scottish Act rejected a similar provision. See p. 99.

Works School of the works at which he is employed against his will. A number of well-known factories and commercial houses are carrying on educational schemes of their own. Here are a few examples : Lever Bros., Marconi Co., Mather and Platt, British Thompson-Houston Co., Hans Renold, Barr and Stroud, Reckitts, Rowntrees, Frys, Harrods, Selfridges, Morland and Impey, C. and J. Clark, Burgess Ledward, Tootal Broadhurst Lee Co., and others. The last two are notable because of the connection with the textile industry. There is an association for the advancement of education in industry and commerce to which a good many such firms belong. The educational arrangements of a firm may be vocational or non-vocational. Both forms usually appear in the same school.

The writer visited the Works School conducted by Cadbury Bros., Ltd., Bournville. The following facts will be of interest :

Number of employees in attendance : about 1100 girls and 700 boys.

Time of attendance : two half-days per week for all under sixteen years of age, one compulsory and one voluntary half-day for those between sixteen and eighteen (office youths go until nineteen, apprentices until twenty-one).

Length of half-day : three and one-half or three and three-quarters hours.

Some other employers send their boys and girls—in much smaller numbers—to the same schools.

Education given is as broad and general as time permits—something like part-time secondary education. A few of the students do quite advanced work and some have passed University examinations, both matriculation and intermediate.

Students are paid for the time spent at school.

The school is in the main managed by the Birmingham Education Committee, with the help and intimate co-operation of the firm in many directions. The firm provides a physical training staff, and all gymnastic and swimming equipment. The Education Committee provides the rest of the teachers, assumes general financial responsibility for the schools, and receives the Government grant. All the remaining forms of educational work described below are financed and managed by the firm with intervention of the local Education Authority.

The Initiation School is arranged to give new boys and girls a better introduction to factory life : lessons, illustrative visits, lantern lectures, etc., on raw materials, processes of manufacture, power, works rules and institutions, social side of the factory, geography and history of the works, and so on.

Vacation Schools are arranged when the Day Continuation School is on holiday. The curriculum is similar to that of the Initiation School but from a more advanced standpoint. Students are paid for time spent in Initiation and Vacation Schools, as well as in Camp Schools referred to below.

Camp Schools (quite distinct from holiday camp). For the last four years this has taken the form of a week's "school-journey" on a specially fitted-up canal-boat.

Apprenticeship Scheme. A relatively small number of boys can be apprenticed at Bournville Works, but they are in a considerable variety of trades, fitting, carpentry, tinsmithing, electrical trades, pipe-fitting, etc. In the training of these apprentices, special facilities are granted on the technical side.

Scholarships to various Universities (Birmingham, Glasgow, Oxford) for employees of outstanding ability are given by the Works Education Committees. These may last for three or four years. Full-time scholarships, usually for one year, tenable by both sexes, at Ruskin College, Oxford, and elsewhere, are given by the Works Councils. Part-time scholarships tenable at Birmingham University or at "Fircroft" are also given by the Works Councils to adult students of both sexes. Scholarships of short duration to Summer Schools, etc., are given by the Works Councils.

Popular evening lectures of a high order are arranged by the Works Councils for employees and their friends.

The school seems to enjoy wide approval in all educational circles. It is a case in which Capital is showing a commendable spirit towards its young workers. As an educational experiment, it is bound to attract attention. On the basis of such experiences, the Fisher Act will evolve its goal.

(c) THE FELLOWSHIP SCHOOLS

England has more than thirty schools that are experimenting with a variety of new methods.¹ In the list, one finds schools that represent every type of school activity, and pupils of all ages. The one element that seems common to all is an organized effort to obtain liberty and self-government for the child. A large number of schools are co-educational, the aim being to make the school a miniature of life. Some of them have no time-table, offer no prizes, and give no marks, the chief aim being to teach children how to co-operate with each other and to live. A majority of them lay special

¹ The official organ of the new school is *The New Era*, 11 Tavistock Square, London, W.C. 1. The number for October, 1922, contains a list of the more important of these schools.

stress on apprenticeship and manual labour of an educational kind.

It appears that the educational methods of all of them are mere variations or combinations of ideas already well known in the educational practice and philosophy of Dr. Montessori, Dr. Kerschensteiner, and Professor Dewey—in other words, a late revival of Jean-Jacques Rousseau.

These schools are all private, and the tuition charge is fairly high. For that reason their influence on the masses will not be very great. They do represent a protest and revolt against the unnatural kind of imprisonment that characterizes many of the regular schools.

There is the constant hope and possibility that one or more of these methods may attract sufficient popular attention to be taken over in the regular school system. The War has given some help in this direction. Firstly, it has stimulated a search for new methods, inasmuch as the war-time strain revealed certain inefficiencies of the conventional schools. Secondly, people are not so sure of themselves as they once were. They are beginning to wonder if what they have is the best that can be had. If it is, the guarantee for the future of civilization seems far from being assured. It is an attitude of thought that lies at the basis of a substantial hope that something better may be in store for the morrow.¹

The progressive school notion is going forward in England.² Within the last few years a whole new range of schools have been making adjustments to the newer ideas. These attempts find examples among both the private and State schools. It is not confined to the Elementary Schools alone. An increasing number of the Secondary Schools are finding it to their advantage to take notice that something worth while is happening to secondary education. There is a conscious effort to come into line. England ought to be a successful field for experimental progressive methods. It is true that nearly everything is controlled by tradition and unquestioned mores. It must not be forgotten, however, that it is tradition only! The Board of Education and School Authorities lay down very few rules. At this present moment the English School could carry on more experimental work and enter upon untried methods easier than would be the case in France, Germany, or the United States. In England it is primarily a question of convincing the headmaster that some changes ought to be allowed. He is in a position to empower his teachers to enter upon any new

¹ Section (c) to the end of this paragraph was prepared in 1923.

² Full and interesting accounts are given of a hundred or more schools in the April and July numbers of *The New Era*, 1928.

route that has an appeal in any section of interested and responsible society.¹ It is also true that nothing short of dynamite could ever induce some of them to try out anything new. Their appointment is secure, and they find themselves quite well satisfied with what is being done. What other people think is not an immediate concern.

(d) SOCIETY FOR EXPERIMENT AND RESEARCH IN EDUCATION

Under the auspices of the Society for Experiment and Research in Education experiments are being undertaken in secondary education. Such a school is the New Public School at Bembridge, Isle of Wight. As contrasted with nearly all the great Public Schools, this new institution devotes much more time to the sciences, history, and literature. Very practical use is made of the museum and art gallery. The boys carry on certain occupations in common, such as gardening, and work in arts and crafts.

Other groups who show a special interest in literary and historical things form a society for the study of local history. They make surveys which include the history, geology, flora, and fauna of the island. The school is a member of the League of Nations Union, and with that the whole spirit of the school has been set forth. It is an effort to help the boy to "function" in the world as it is. To do that, it must draw its inspiration not only from the immediate community, but from all the world.

That the experiment is a radical departure from the regular Public School is evident. It is an education that faces life instead of a mass of antiquated school traditions.

That the Public Schools are under fire is a fact that can no longer be ignored. The writer came into contact with many leaders of the National Union of Teachers, who charge the Public Schools with snobbery and arrogance. His attention was drawn to the difficulties that were encountered by Elementary School teachers in getting commissions in the army. It was not lack of ability, but the handicap of social class—being a country school-teacher—that was against him. Men omitted from their records the fact that they had taught in a Council School, or had ever attended one. Other cases were

¹ It is necessary to emphasize that he is controlled by custom more powerfully, perhaps, than in any other country. In the United States the local Board of Education has defined the course in such detail that little latitude is permissible. In France there is a rigid State syllabus that defines the work for nearly every fifteen-minute period of the day. The School Inspector can check the class routine very easily weeks afterwards. Some pupil keeps a record of what was discussed for every class period throughout the day. The district inspector never fails to ask for this little report when he visits a classroom.

cited, in which the parents made great financial sacrifices to keep their sons in certain Public Schools because of the social prestige.¹ This was done, even when the parents and friends of the boys were convinced that other more democratic schools gave a better mental training, and perhaps even a more refined culture. It was recognized, however, that the social prestige of having attended a Public School seemed to receive precedence over genuine ability in securing a post in the Civil Service or the higher banking, and other business, circles.

Since the War, much has been written both for and against the Public Schools and the whole English education system in general. The most important of the books is *The Loom of Youth*, by Alec Waugh.² *The Harrovians* and *Loose Ends*,³ by Arnold Lunn, are

¹ "The old public schools have become huge vested interests. Some of the consequent evils are:

"(1) In the absence of public control or inspection the schools tend to live in educational backwaters with obsolete methods and curricula.

"(2) They accentuate class divisions. Boys are sent to them for the social 'stamp' thus obtained.

"(3) Whilst they turn out brave, attractive, healthy lads (what schools could not with such material?) these are often conventionalized in mind and spirit, the slaves of 'good form,' and without that individuality which comes from free play and cultivation of personality.

"(4) The time of the public school boy is, to a great extent, wasted, because his studies are based on tradition and have little relation to the life which awaits him either as citizen or worker.

"I speak from my practical experience as a master."

—Whitehouse, J. Howard.

The English Public School: A Symposium, p. 104.

* This book seems destined to become a classic in the history of the Public Schools. Ask almost any man who has been through a Public School what he thinks about *The Loom of Youth*, and he will tell you it is trash, and advise that no attention be paid to it. Then continue your questioning. Ask what the book states that is not true. You will usually receive a reply that is halting, confused and apologetic to such a degree, that you are at once convinced its author must have known his subject. You decide to get the book. Having read it, you agree that "It is a remarkable literary achievement, the more notable because written immediately the author had left school. It is the most candid of all the books about Public Schools. It gives with the detail of a photograph the daily life and atmosphere of the school described. Here, so far as the author's experience is concerned, is the real thing. Masters and boys are both sketched with impartial remorselessness. Their religion, ideals, conversation, conduct, all are given us. The book is a challenge, so far as what it describes is typical, to the public school system in almost every detail."

—*The English Public School: A Symposium*.

You remember now that your friend, the Public School man, was just one more of the many of his kind, who hoped that the Public School might be "accepted unquestioningly as was the Old Testament. But times change. The Old Testament and the Public School are both of them in the melting-pot of criticism."—Alec Waugh, *The Loom of Youth*, p. 30.

³ The former was published in 1913, and the latter in 1919. Both are regarded as giving an able picture of Public School life. They discuss much the same problems as those presented in *The Loom of Youth*.

regarded as an impeachment of the whole Public School system. *Joan and Peter : The Story of an Education*, by H. G. Wells, is a further indictment of the Public School system.

It is the Private School, however, that is made the subject of the main criticism.¹

The appearance of such writings led the Society for Experiment and Research to prepare a symposium on *The English Public School*.

This has provoked much healthful criticism. The curriculum has come in for what seems to be a justified attack. A strong indictment is made against Greek and Latin. The superior advantages that can be made to result from studies in modern languages, modern history and civics are set forth.²

Probably the greatest service that the Society for Experiment and Research is accomplishing lies in provoking a healthful criticism of the existing educational institutions and methods of teaching.

The manner in which religion is taught also receives much deserved criticism. Finally, the domination of athletics, and the exclusive distinction that grows out of it, is a common theme in all books about the Public Schools.

The writer interviewed some of the masters of the leading Public Schools who admitted that athletics dominate too strongly in the schools. These same men were opposed to championships in schools. They think it bad for boys to be too much advertised. Also, the matches between large Public Schools are looked upon as a doubtful asset. Such opinions appear to be gaining currency, if one may judge from the reports and addresses that are emanating from the annual conferences of the headmasters.

On the other hand, the writer encountered other headmasters who stoutly contended that athletics constituted the heart of the English Public School. It was the main source of character-building, because nothing else was comparable to it in teaching sacrifice and teamwork.

If the Public Schools are the butt of sharp criticism, it does not mean that they are losing their old-time popularity. All places are filled and long waiting-lists are reported. People still seem to be anxious to share the popularity that is attached to these institutions. However, the masses give signs of getting ready to throw off the governmental leadership of the Public School group. The writer interviewed men and women in responsible positions who stated that

¹ For reference to inadequacy of the English Private School, see p. 14.

² A strong case is made in favour of the modern subjects. See *The English Public Schools : A Symposium*, by J. Howard Whitehouse.

the War showed English soldiers that they were being ruled by many who were incompetent. Until then it was the upper classes who had passed through the big Public Schools, that ruled England. The War brought this group into close contact with the ordinary soldier. The illusion of the Public School product was displayed in clear light. This discovery, added to the strain which the War placed upon all customs and institutions, laid the basis for a change in educational systems.

CHAPTER VII

SUMMER SCHOOLS

THE Summer School movement in England is one that was developing very rapidly prior to the World War, and, in spite of the extraordinary difficulties which war-time conditions imposed, continued to grow during the years of the War. The Board of Education has recognized many of the Summer Schools as being eligible for grants in aid of their work. Each year the Board of Education publishes a list which gives a very good idea of the number of such schools and the nature of their work.¹ Some of the schools are held under Education Authorities while others are organized by private associations and Universities. None of the English Summer Schools seems to have a very large attendance because there is a tendency for them to specialize within narrow limits.

Many of the educational efforts aim at combining sight-seeing with the programme. It is a vacation under guidance. The University of London Residential Summer School² states in its prospectus :

"The Committee recognizes that the majority of the students who attend the School can only do so by giving up their annual holiday to it. It is therefore hoped to make the holiday aspect of the School no less attractive than are its possibilities as a place of study."

There is nothing in England comparable to the American Chautauqua Institution in the way of Summer Schools. Instead of combining manifold opportunities under the auspices of one body, as does that Institution, the tendency in England is towards specialization both as to subjects and students.

The Board of Education offered courses for Teachers in Elementary Schools at Oxford and Cambridge. The subjects included English, Geography, Mathematics, Music, Art, History, and Rural

¹ See *Vacation Courses in England, Wales and Scotland*, 1929, published by His Majesty's Stationery Office.

² In 1929 this school was open from August 3rd to 31st at Wycombe Court, Lane End, Bucks. The school was arranged for members of the London Tutorial and other U.E.C. Classes.

Science. Also courses for teachers in the Secondary Schools were given at Oxford, Cambridge, Durham, and Harrow. The time devoted to them covered a period of two to four weeks. By taking all the centres combined, every secondary subject could be found listed, though each separate centre limited itself to a few specialities.

At other places in England and Wales¹ courses were offered under these titles :

Courses in Art.
Domestic subjects.
For retarded children.
In mothercraft.

Then follows a long list of courses arranged by the local Education Authorities all over England and Wales. The University bodies offer hundreds of subjects in the most highly specialized forms.

The opportunities offered for study by numerous voluntary associations are only an additional evidence of the high specialization of our age. Every type of educational and cultural reform is represented. This includes the reform of Latin Teaching, the latest ideas in Speech Training and Dramatic Art, the Church Missionary Society, and all phases of Educational Handwork. Besides, there are numerous places where the major attention is given over to various schools of dancing and music.

The extension of the suffrage has led to the organization of special programmes dealing with legislation affecting women, Administration of Justice, Local Government Administration, and the economic position of women.

The Fabian Society holds an annual session that usually numbers one hundred or more students.

The aim of the Fabian Society Summer School is to bring together for mutual intercourse members of the Fabian Society and other persons interested in the various kinds of Socialist work and social reform, and to afford opportunities for lectures on sociology, economics, and other subjects. The school lasts about six weeks as a rule, and the programme is organized so that the students may attend for separate weeks only if they wish. While study is one great object of these schools, both indoor and outdoor recreations are also included.

There are numbers of smaller schools run by various co-partnership and co-operative organizations. The Co-operative Union has

¹ Similar courses are offered in Scotland in quite a number of localities. From a casual glance at the course titles and outlines, it would appear that the work differs in no essential degree from what has already been indicated for England and Wales,

a number of such schools of two or three weeks' duration in different parts of England. The Individual Co-operative Stores or Educational Agencies within the Co-operative movement run Week-end Schools lasting generally from midday on Saturday to Sunday evening. In these schools discussions and lectures are conducted dealing with the particular interests of the co-operative and co-partnership movements.

The League of Nations Union is performing a service of world-wide importance. This summer, three centres were opened for week-end or full-week courses dealing with current international affairs, the history of International Relations, and the constitution and achievements of the League of Nations. These subjects are certain to attract an increasing number of foreign students. The need of the nations is understanding of world points of view. The organizers of the League of Nations Union are helping in the conscious cultivation and nourishment of a new idea in the world. The stability of civilization itself is awaiting the outcome of their efforts.

The World War did not create the English Summer School movement. It did give it content and direction. Much of this work is clearly a result of an effort to face the great disillusionment that the disappointment of the War brought out. In the early years after the War there was present a selfishness in individuals and nations which was calculated to stagger even the most optimistic. Kind Fates gave the Allies a great victory. Unfortunately they were wholly unequipped to make any good use of it. It appears more hopeful now. Geneva has come to stay. Responsible Ministers of State say: "I never believed more in the League of Nations than I do to-day. It is growing in importance and power." Already the Labour Government announces an agreement with Washington on Naval parity. All eyes are turned to the new Disarmament Conference which is expected to meet in the early part of 1930. Popular educational assemblies, conferences, and an increasing number of international associations are the order of the new age. We await from these deliberations the casting of new thought-forms that will yield expeditious ways to restore world equilibrium and, if possible, prevent the recurrence of the world's greatest folly, War.

CHAPTER VIII

SCOTLAND

(a) SCOTTISH EDUCATION BEFORE THE GREAT WAR

(1) *Its Democratic Character*

In no country in Europe does the American investigator of schools find himself more at home than in Scotland. His first impression is that the educational outlook and the means for its fulfilment compare in a marked degree with the notions that obtain in his own country. A little study and reflection will make the cause of the resemblance clear. It is a well-known fact that the Scottish pioneers wielded an influence on American educational institutions that was many times greater than would be indicated by their numbers. The people had come together from the many countries in Europe, and found themselves under the necessity of organizing society. This new conglomeration of people brought conflicting traditions. Now, whatever may have been the virtues of each of the other groups, an appreciation of education and the fundamental principle of democracy were among the leading assets in the store of riches with which the Scottish colonists endowed the new world.

A research into Scottish educational history will reveal the sources of the Scotsman's enviable record in educational influences abroad, and will explain the long history of enlightened educational enactments and their conscientious execution at home. It can be shown that educational legislation has been the crystallization of the cultural demands of practically the whole people. For illustration, when James IV of Scotland proposed to put the country into the current of European civilization, he found such ready support among the clergy and the common people, that his plans carried even against certain of the wild and lawless nobles. This is just one of the numerous instances that show the genuine co-operation between the Church and the people. The clergy seem to have developed the interests of all, rather than those of their own or some selected classes. This appears to explain the close union of Church and schools that exists to this day. The people have hardly felt the necessity of fighting an institution that was really in their control,

and whose chiefs were occupied in a service that constantly called forth the best talents of the son of the poorest peasant of the realm.

The democratic character is very well demonstrated by the intimate connection that has always existed between the elementary and secondary school grades. The Scottish Parish School has been a symbol of democracy. Further, access to the University has been easy. For centuries they were open to all who chose to enter, whether as graduating students or as students of particular subjects. Also, a University education in Scotland has always been much cheaper than in England. "The result was that in the middle of the last century the ratio, in Scotland, of University students to the total population was more than twice what it was in Germany, nearly six times what it was in England."¹ Thus, education has been widely diffused, which is another characteristic of a true democracy. It was a heritage to which all might aspire. It formed the basis of an association on terms of equality, regardless of previous rank or station. One must have a due appreciation of this century-old spirit, if the present-day interest and excellence of the Scottish schools are to be really grasped. It explains the progressive and advanced character of the Scottish Education Act of 1918, which is the main subject of our investigation.

(2) *The Parish School*

The roots which explain the management of schools in Scotland are deeply imbedded in the centuries. Compulsory attendance, local control, generous treatment of the poor student, and finally the stress laid on the school and the merits of the teacher rather than on religious differences, form some of the foundation-stones upon which the whole school structure has been erected. Ask any Scotsman how he explains his deeply ingrained conviction regarding compulsory school attendance. A frequent reply will be, "We have had compulsory school attendance for more than four centuries."²

Probably some of the substantial traits of Scottish education rest upon forces that were in operation even before the Reformation. Prior to that period there were Grammar or Latin Schools in the principal towns, and below these there were lower schools where the rudiments were taught. The real impulse to educational advance dates from the time of the Reformation. We learn from the Book of Policy that "Every several Kirk was to have a Latin school, if the

¹ John Strong, *A History of Secondary Education in Scotland*, p. 2.

² The notion of compulsory attendance referred to is contained in the Statute of James IV (1494), which ordained that "all barrones and freeholders of substance should put their sons and heirs to the schools from 6 to 9, and keep them there until they should have perfect Latin."

town were of any reputation ; and in the country parts in every parish there was to be a school where the first rudiments would be taught." The sixteenth century records a series of important educational Acts that will explain a Church influence that obtains in the schools to this day.¹

The Act of 1696 is usually regarded as the Charter of Scotch education. It was a re-enactment of previously existing provisions, and such improvements as the experiences of the time seemed to warrant. It was the legal foundation of the Parish School. From this date nearly all parishes, except those lying in remote regions, seem to have been provided with a school-house and the salary for a teacher. It must be remembered that many of these Parish Schools served as direct avenues to the University. In the latter part of the eighteenth century they underwent considerable decline, owing to the niggardly salary paid to the schoolmaster. Beginning with 1803, we record a series of Acts that lead to material improvement in the salaries of the teachers, equipment, and scholarship.

" If confirmation were needed as to the kind and quality of the work of the Scottish ' elementary ' schools, it was given in the rolls of the Humanity Classes in Edinburgh University where in the session 1863-4 it was found that 20 per cent of the students have come direct from parish and similar schools . . . One of the characteristic features of the parish school was the freedom with which it was frequented by pupils drawn from every rank of society. ' Upon its benches, the children of every rank in life had met and had contended for honours earned only by higher natural gifts or superior moral qualities. Those whom the accidents of rank and fortune had not yet separated had there formed friendships which had united the laird and the kind through life by mutual service and protection. Thus sentiment had overleaped the barriers which divides society into classes, to acknowledge the claims of personal feeling and to lift humble merit from obscurity.' " ²

(3) *The Burgh or Grammar School*

The Grammar or Latin schools already mentioned were carried over from pre-Reformation days down to 1872, from which dates the present national system of education. In the main, they were the schools for the middle classes and they were managed and financed locally. There was little co-ordination or standardization amongst them, except such as was exercised by the Church. The fate and function of each school varied with the material prosperity of the locality, and the spirit of the times. The element that was common to all was preparation for the University.

¹ For details of this early legislation the reader is referred to Sir Henry Craik, *The State in its Relation to Education* ; also Strong, *History of Secondary Education in Scotland*.

The Argyll Commission made a thorough report on these schools in 1868.¹ The high proportion of the population that was receiving secondary education is shown by the comparative figures. Approximately one in every 205 people attended the public Secondary Schools. At that same date the figures for other countries were : Prussia, one in 249 ; France, one in 570 ; England, one in 1300.²

The average course of study began at the age of about nine years, and extended over a period of six or seven years.

" With regard to the pupils, and their studies, it was reported that mixed schools of boys and girls were the rule, the presence of the girls was thought both to civilize and stimulate the boys, and the opportunity of working with the boys was said to strengthen the judgment and to brace the mental faculties of the girls. Rather more than one-half of the pupils were under the age of twelve ; while about 6 per cent were over sixteen. They appear, too, to have been pretty hard worked, for it was estimated, they attended school for twice as many hours a year as the pupils in the three principal schools in England—Eton, Harrow, and Winchester. Nine hours a day for five days in the week were the average school hours."³

The reader cannot fail to note how widely these schools differed from those in England, France, and Prussia. On the other hand, their resemblance to American schools is most marked. It is one more proof that the Scottish immigrants put their stamp upon American education.

(4) *A National System of Education*

In 1872 Scotland enacted legislation that served as the main basis of school administration and organization, until the passage of the Scottish Education Act of 1918, which we make the subject of another division. The country was divided into school districts, corresponding generally to parish or burgh areas, and each district had its own Local Authority—a popularly elected School Board. The management and control of all schools was established by Statute and all Academic High Schools and Grammar Schools were transferred to these School Boards. Their powers extended over questions of school attendance, appointment and pay of teachers, and the building and equipping of schools.

The Parliament gave grants which were conditional on compliance with the regulations of the code. This meant central control to a considerable extent. The School Boards were left quite free to manage the Secondary Schools, since these received no Parliamentary grant. Besides, there was another important group that

¹ John Strong, *History of Secondary Education in Scotland*, p. 188.

² *Ibid.*, p. 188.

³ *Ibid.*, p. 189.

stood outside the system of Public Schools. These were either Endowed or Subscription Schools. The defect of the Act was the lack of provision of a common point of contact for the systems of secondary education. Nor was there any organic connection between the Elementary and the Secondary Schools. The Act imposed compulsory attendance to the age of thirteen years.¹ The country was ripe for such a provision, and there seems to have been no serious difficulty as to its enforcement from the start.

(b) THE SCOTTISH EDUCATION ACT, 1918

The Scottish Act is very similar to the Fisher Act, which we have presented in some detail.² For that reason we shall confine our discussion to points of contrast with that Act, and to the crucial changes that the Scottish Act brought to the school administration and organization in Scotland.

Until 1918, the Local Authorities were the School Boards, of which there was one in each parish and borough. They numbered about 950. The 1918 Act has substituted the county for the parish area, thus reducing the Local Authorities to something like forty in number. This part of the law is already in operation, and makes it possible for each Authority to be self-sufficient in respect to all forms of education. On the whole, the new administrative divisions seem to be showing the expected advantages. The defects arising from the lack of co-ordination which we have noted elsewhere are disappearing. It brought the Voluntary (Denominational) Schools under the management of the new Authorities, and thus made it possible for such schools to receive aid in maintenance under certain conditions. Education could not be said to be really national so long as an important body of schools remained outside the management. The 1918 Act extended the range of the Authorities to include the instruction of all children and young persons from two to eighteen years.³ Thus the child's school life has been extended both at the beginning and at the end. The compulsory school age for the Day School was raised to fifteen years.⁴

From the ages of fifteen to eighteen years attendance during the legal work-day upon Continuation Schools for at least 320 hours per year is made compulsory.⁵ This indicates a great advance over the

¹ The Act of 1901 raised the compulsory age to fourteen years.

² See pp. 49-64.

³ This provision has not yet come into force. The "economy cry" which we have already noted in England could not be overcome. The delay in Scotland will in all likelihood not be long.

⁴ The Fisher Act empowers the Local Authority to raise the age to fifteen.

⁵ This clause has not come into force.

voluntary system, which has not been an unqualified success. In a city such as Glasgow, it is estimated that not over thirty per cent of the pupils leaving school at the age of fourteen complete even one session at the Continuation School. The voluntary system failed to touch the majority who lacked perseverance and ambition.

The Act provides that the Education Authority may approve of plans for the accommodation of classes provided by employers,¹ but it may not delegate any of the powers and duties relating to the school management committees. According to the Act "it shall be lawful" for every Education Authority to make arrangements for supplying or aiding the supply of Nursery Schools for children from the ages of two to five, and for attending to the health, nourishment, and physical welfare of children attending these schools.²

Previous to this Act, School Boards had power to arrange for the education of any child over three, and in 1917 Nursery Schools in combination with hostels were established in Glasgow. The School Board of Glasgow considered it their duty to provide care for the orphans of soldiers and sailors, and for the children of mothers obliged to go out to work. The Act has laid much greater stress upon medical inspection and the supervision of young persons from infancy to adolescence. It will now be possible for the Education Authority to establish a closer relationship between the home, school, and workshop conditions, and its duty will be to see that neither at home nor at school nor at work shall the child or the adolescent be subject to conditions that impair the body and starve the mind.

(c) THE NEW LEGISLATION IN 1929

By a law which becomes effective on April 1st, 1931, the compulsory school age has been raised to fifteen years.

The Local Government (Scotland) Act, 1929, has made some decided changes in educational organization and administration.

In the Scottish Education Act, 1918, the country was divided for educational purposes into four big town areas, and thirty-three county areas. Each of these thirty-seven areas was an *ad hoc* Authority. Each dealt directly with the Scottish Education Office. The money was raised in part by grants from the Central Education Office, and in part from the local rates which were levied on the area. There was elected an independent body that managed all educational affairs.

¹ The Fisher Act allows Works Schools to frame plans independently of the Local Authority. This appears to be a retrograde step, which may result in grave injustice to a large number of people.

² This clause is not yet in operation.

Under the 1929 legislation, all educational matters are to be transferred in May 1930 to the Town Councils in the four big towns, and to the County Councils in the thirty-three county areas. All activities in the local area are unified. Education is now only one of a group of services. There is one rate for all local services. There is one member only to whom the ratepayer looks for economy and efficiency. Incidentally this gets rid of a multiplicity of elections.

The promoters¹ hope it will lead to a greater unity in service. The medical treatment of the children will be brought into closer relation with the medical treatment of the adult population. The work of hospitals, clinics, etc., will come under the same physicians that supervise health matters in the schools. The relief of necessitous children, which formerly came under the purview of the Poor Law, will be brought into closer relation with the family.

In order to maintain the former specialization of interest in schools, it is provided, however, that each County Council and the Town Council of each Borough shall have a Committee to be known as the Education Committee. All matters referring to education must be considered by this Committee.

The majority of the Committee must be taken from persons who are members of the Council. At least two persons interested in religious instruction must be added. The remainder are to be men and women who are known to have a special interest in education and social conditions.

A strong tendency is developing to break the Elementary School period at the age of twelve. There follows a three-years' course. Up to the present the majority of the pupils have remained only for the first two years. With the raised school age, the whole group will be kept in this Secondary School for a full three-year period. The regular Secondary Schools having a six-years' course also begin with their pupils at the age of twelve years. These schools prepare for entrance to the Teacher Training Schools, Universities, and all other higher institutions of learning.

Scotland has an enviable record in Education, but it cannot be said there has ever been any great enthusiasm over progressive educational methods.

"But while it is true that in Scotland a keen interest is everywhere manifested in education, there is not, I am afraid, amongst a certain section of Scottish teachers, at least a similar enthusiasm for the newer methods. It would, I believe, be truer to say that they are suspicious of them, and think they have said the last word when they have

¹ The legislation was passed by the Conservatives. It was opposed by Labour.

described them as fads. What the reason for this conservatism in things educational is, it would be difficult to say. It is just possible that having become accustomed to hearing the educational system of Scotland lauded to the skies, they have assured themselves that a system which has so many admirers can have little need of change. But whatever the reason, the fact has to be regretfully admitted. The enthusiasm of many young teachers, and the desire to try the newer methods, have been damped by the lukewarmness, if not the actual hostility of certain head teachers. The old methods have produced the results, and that is good enough for them. That such an attitude does exist, justifies to the full the existence of the New Education."¹

That Scotland is hampered by traditional methods is attested by another of her greatest school authorities :

"The difficulty is to get the free teachers from unfree schools and training colleges, working under the rather hard tradition which has made instruction so very efficient and education but moderately satisfactory in the past. So far a large section of Scottish teachers, probably indeed the majority of Scottish teachers, accept things as they are without consciousness of anything wrong, and many of the older and more influential members of the profession are even keener on the mechanical grind and the stereotyped examinations and the corporal punishment, which keep the schools in bondage, than their administrative masters. But the heaven is at work, especially among the younger men and women. The steady rise in the standards of education and training during the present century has made the system as it bears on themselves increasingly irksome, and the desire for a greater measure of freedom for the teacher—if not for the pupil—is growing in the profession, and bringing with it a sense of new values, out of which must ultimately come a freer order of things for everybody.

"What our idealists object to is the control of their life and work at practically every point by some external person or authority. The conditions of entrance into the profession are fixed by the Scottish Education Department and so to a very large extent are the curricula and the stated examinations which ultimately determine the work of the school classes; and inspectors, executive officers, and headmasters are never far enough away to let the practising teacher do his own work in his own way. The objection, it is to be noted, is not to any control of the teacher and his teaching, but to external control; and the freedom sought is not the right of the individual teacher to do what seems good in his own eyes, but freedom from the compulsion to do what seems good in the eyes of an outsider armed with authority. The ideal behind it is that of a free self-determining profession which makes its own laws instead of being subject perforce to laws made for it by others."²

¹ *The New Era*, October, 1926, "Progress of the New Education Fellowship," by Robert Hay.

² *The New Era*, October, 1926, "The Scottish Teachers' Code of Professional Etiquette," by William Boyd, Lecturer in Education in the University of Glasgow, sometime President of the Educational Institute of Scotland.

CHAPTER IX

IRELAND

(a) PRIMARY EDUCATION BEFORE THE SEPARATION

Education in Ireland has a sad history. The past century of chaos in education is all the more disheartening when one remembers that the use of letters has existed longer in Ireland than in England. During a certain period in the Middle Ages Ireland enjoyed a reputation for her good schools that was recognized all over the Continent. But, for reasons into which we cannot enter here, Ireland has never been able to profit by her early start in the educational race.¹

Since 1831 the Primary or National Schools were under the Commissioners of National Education. This Board of Education was not, as to its policy, subject to popular control, either local or parliamentary. As all its funds were voted by Parliament, the Treasury exercised a constant control over expenditure ; otherwise, the Board was independent, and could shape the development of elementary education practically as it pleased. The direct government of National Schools was in the hands of local managers recognized by the Board on their undertaking to see that the Board's rules were carried out. These local managers (in most cases clergy) appointed the teachers, subject to the approval of the Board in regard to qualifications, etc. ; they could also dismiss the teachers subject to certain limitations

The schools aided by the Commissioners came, broadly speaking, under two headings : those vested either in the Commissioners, or in Trustees under Deeds to which the Commissioners were a party for

¹ Perhaps it is safe to say that England's policy toward Ireland has been mostly to blame for the poor educational showing and general chaotic state that have obtained for over a century. On the other hand, there are a very large number of persons who might be regarded as impartial observers who are certain that the English attitude has shown steady improvement during the last half-century. Further, Great Britain's legislation for the last several years regarding Ireland has been considered by the majority of the outside world just and even generous. The fact that even American Catholics are showing marked signs of losing patience with the Sinn Feiners may be submitted as strong evidence of our contention.

the purpose of being maintained as National Schools ; and secondly non-vested schools which included all other National Schools. There were also a certain number of Model Schools built and maintained by the State, and under the direct management of the Commissioners. The majority of schools, however, were of private or partially private ownership (the property either of the Church or of an individual). The person who applied in the first instance to place the school in connection with the Commissioners was recognized as patron unless otherwise specified : where the school was vested in Trustees, the Trustees were the patrons ; (in the case of a non-vested school, or a school vested in the Commissioners under the control of a recognized school committee, the school committee was patron).

With the administration and organization of this National System, it seems the Catholics were fairly well satisfied. Their great dissatisfaction arose out of the claim that Parliament robbed Ireland of strict justice in financial appropriations. They complained bitterly about the rule of the British Treasury over their schools. In support of their argument they quoted Mr. Birrell, who was the Chief Secretary for Ireland before the War. He said he had not the heart to support the proposed Compulsory Act that was under discussion at the time, because he did not wish to be a party to pushing children into hovels that breed consumption. He asked the Government to pay the half-million pounds sterling of which Ireland was being plundered annually.¹ Now the British Government contended that Ireland was being paid more than her share of school money.² Further, it was expected that she would supplement the parliamentary appropriation, by levying a local rate. But to this the Catholics objected.

" The system of local rating and control by local bodies leads logically and inevitably in the long run to ' No religious tests for teachers,' which in the concrete means that every teacher, whether Atheist, Agnostic, Jew or Protestant, provided he is eligible on educational grounds, would have as much right to be appointed to teach Catholic children as Catholic teachers. For the State, having got the whole educational machinery into its clutches, proclaims that it has nothing to do with religion, and consequently religious distinctions cannot be recognized in State-aided schools. The ultimate result of this is Secularism, pure and simple. The present makeshift in England of undenominational

¹ P. P. Hallinan, *The Management of Primary Schools in Ireland*, Catholic Truth Society, Dublin.

² " A system under which each child educated in an Irish National School costs the Exchequer 62 per cent more than a child educated in an English National School, cannot in fairness be described as ' injurious and unfair to Ireland.' "—*Viceregal Committee of Inquiry into Primary Education (Ireland)*, 1918, p. 31.

religious teaching without tests for teachers is not only inconsistent, but is an outrage on reason and religion alike."¹

Both the Frenchman and the American may consider such an argument ridiculous. It is submitted to show the kind of facts that one is expected to accept when visiting schools in Ireland. The point of view is quite clear. The State is to furnish the clergy the money, and they will use it as seems best. "The real difficulty is nothing less than a difference of ideals. For the Roman Catholic, tolerance implies complete freedom of management, each denomination for himself."² In consequence, popular control of education comes into conflict with the belief that education is a matter that the Church has the right to control.

The attitude of the priests and the constant political disorders have had the effect of pushing education into the background.

"This lack of interest in the schools is shown in a more definite fashion by the bad or irregular attendance at them, manifesting a great want of appreciation of the benefits of education on the part of many parents. In many cases, the average attendance is not more than sixty per cent of those on the rolls of the school. We hear of children leaving school at ten years of age, or even younger, forsooth sufficiently

¹ See *The Management of Primary Schools in Ireland*, by P. P. Hallinan, p. 20.

² *Ibid.*, p. 20. "If we would have a further object-lesson of the results of local rating, laicisation of the schools, with local management under a democratic Government, we have only to turn to the history of unhappy France. There we have a nation that has been, and still is Catholic—a nation of missionaries and martyrs, a nation that subscribes more for the Propagation of the Faith than all the nations of Europe put together, a nation that held and deserved the name of 'eldest daughter of the Church.' What has been her history? In those periods when the schools were under the control of the Church, education was more efficient and crimes diminished. When, however, the Church began to be excluded from the schools, and they were made lay and neutral, the birth-rate began to decrease, and crime increased enormously, so much so, that whilst in 1876, according to the statistics in the exhaustive articles by Fr. McDonnell in the *Leader*, when the process began, the number of criminals was on an average about 250,000 yearly, they gradually rose to the enormous number of 650,000. And the latest development of this State aggressiveness and monopoly of education is the closing of 20,000 schools taught by Religious Orders, and the driving of over 100,000 Religious teachers out of France, who cost the State nothing, and whose only crime was that they were Religious. And having accomplished this, to-day the Government is contemplating repressive legislation to suppress the growing lawlessness in the streets of Paris, where the use of the knife and revolver is alarmingly on the increase.

"And in America, where the public schools are purely secular, we find, according to Mulhall, that in the Sing Sing Prison, there were in 1890, only 133 illiterates, and 1420 educated prisoners. Of these latter, 1403 were educated in the public schools, seventeen in other schools—the result of education without religion, of lay popular control under a democratic Government. And Irish Catholics are invited to establish a like system!"

³ *The Times Educational Supplement*, August 27th, 1921.

educated members of the community; and there are, we fear, many children who never go to school. The number of adults in the country who are illiterate, or who barely escape this designation, is very regrettable. It constitutes a public danger, and is a reproach to a land that has been famous for its love of learning. The loss of education is not only an individual hardship, but it affects the welfare and advancement of society as a whole, and wherever the democratic principle prevails, there is a strong determination that all the units of society are to be educated, and well educated, not alone out of sympathy with each child, but in order that the commonwealth may be saved from the evil consequences of ignorance and illiteracy. Bad and irregular attendance is also very unfair to the teacher. It upsets and retards his classes and is a cause of additional labour, and of serious annoyance to him. Nothing interferes more with the smooth working and efficiency of a school; and a teacher's salary, which must have some relation to attendance, is affected. The expense of education per head is also increased."¹

"In Ireland, over 100,000 children are not on the roll of any school. Of those enrolled every school-day shows 220,300 absentees."²

(b) INTERMEDIATE EDUCATION BEFORE THE GREAT WAR

The Intermediate Education Board created in 1878 and the Department of Agriculture and Technical Instruction made grants to, and exercised some control over, Secondary Schools. The grants at first were distributed almost altogether on the results of written examinations, but lately a considerably larger sum was contributed to the schools on the results of inspection than on the results of examination. Grants were only paid in respect of pupils between the ages of twelve and nineteen, which meant that a very important part of the school—its preparatory classes—was thus subject to no supervision by the State Department, and received neither advice nor aid from it. This constituted a serious defect in the system.

The schools in receipt of these grants came under three heads as regards management: (1) those owned and controlled by religious communities; (2) those under regularly constituted Boards of Governors; (3) those under private ownership and conducted for private profit. Of the girls' schools the great majority, apart from convent schools, come under the third class; of the boys' schools, on the other hand, the majority are controlled by religious Committees or by Boards of Governors.

It seems to be admitted on all sides that much of the disorder in Irish education was due to the independent systems of

¹ *Report of the Viceregal Committee of Inquiry into Primary Education (Ireland)*, 1918, p. 5

² *The Times Educational Supplement*, September 3rd, 1921.

administrative machinery. There was no single Central Authority for primary, intermediate, and technical education. There was almost no correlation among any of the types.¹

(c) THE UNIVERSITIES

The government of the Universities in Ireland has not been changed: they function under their original charters. Queen's University, Belfast, is an autonomous body, and could not without special legislation be put under the control of the Ministry of Education of the Northern Government.

In the Free State there are two Universities, Trinity College and the National University. The former has a history of more than three centuries. It is richly endowed with the money that was secured through the sale of large land holdings which it formerly held. The National University is dependent on State appropriations. There is a great rivalry over the question of appropriations. It would seem that there is more interest in the fight than in the genuine advancement of Education. In reality, the Free State is unable to support more than one University adequately.

(d) EDUCATION IN NORTHERN IRELAND

(1) *The Primary Schools*

Although the new Government has been in power for some little time, education and educational administration are still in the nature of tentative issues. The older order has ceased to a great extent to function, the new is not yet established though the problem of education has not been ignored. One of the first acts of the new Ministry was to appoint a Committee to inquire into and report on the Educational Services in Northern Ireland. The Committee was appointed in September, 1921, and its interim Report which has been published recently must necessarily form the basis of our present inquiry. At the same time, it should be recognized that we are dealing with recommendations rather than with an established system. But there is no doubt that these recommendations, when subsequent legislation gives them full effect, will in a very large measure form the basis of educational administration in Northern Ireland. All the powers formerly held by the Commissioners have since passed to the new Ministry of Education, which is to become responsible for all branches of education with the exception of the University.

Educational control in Northern Ireland has been unified under a

¹ Most complete and authentic information on intermediate education is presented by the Viceregal Committee on Intermediate Education (Ireland), 1919.

Minister, a Parliamentary Secretary, and a Permanent Secretary. But for facility of administration the Committee has recommended that there should be two Assistant Secretaries, one for primary, and the other for secondary and technical education. In addition, it was recommended that there should be a representative Advisory Council to advise or make representations to the Minister and to be consulted by him. (Representation on this Council is given to all interests, and it is to a certain extent a substitute for the old Boards.)

In regard to the organization of the Primary Schools, County Boroughs, Urban Districts, and Rural Districts are proposed as the units for local administration. The adoption of the Council system, like that of England and Scotland, was suggested, but was rejected on the grounds that the time was not ripe for it, and that a smaller unit was necessary if local administration was to follow its natural lines of development. It is not intended that the Councils should have direct relations with the schools in their area. It will be their function to finance the schemes of Local Education Committees who will administer the funds obtained from local rates and grants in aid thereof made by the Ministry. It is recognized that the great majority of school buildings are not the property of the State, but of the Churches or of private individuals, and that it would not be desirable or possible for the State to purchase the buildings outright. Consequently, for the working of the scheme, the schools are divided into three classes, the first consisting of schools in which Local Committees would be managers; the second consisting of schools controlled by Committees of six persons, four representing the managers (i.e., the single authorities in whose hands the appointment and dismissal of teachers have hitherto rested), and the Local Education Committee. The third class would consist of schools under individual managers—that is, it would consist of schools in the position in which nearly all the National Schools of the country, with the exception of the Model Schools, have hitherto been. The Committee hopes that the last two classes will gradually disappear, and in order to hasten their disappearance, it recommends that financial support out of public money be given to the schools in inverse ratio to their independence of public control. These changes will probably take some time to effect. The scheme, broadly, is one of local administration under the supervision of the Ministry, for all the actions of Local Education Committees are subject to the approval of the Ministry, and, in the event of a Local Education Committee (primary or technical) neglecting or refusing satisfactorily to discharge its duties, the Ministry may take its place.

The Committee up to the time of the publication of the Interim

Report had been giving prior consideration in its cities to those elements of the education question on which legislation would be required. No revision of the subject matter in Primary or Secondary Schools has been made as yet. Such a revision comes under the head of reforms which can without express Parliamentary sanction be carried out in the ordinary course of administration—reforms which the Committee proposes to consider at a later date. If any revision is made, it will be interesting to compare it with the schedules in the South, where the primary and secondary curricula have been examined by Committees appointed by Dail Eireann, and where programmes of work based on their recommendations are already being followed.

Neither is any mention of inspection made in the Interim Report. Under the Commissioners of National Education, every school (in touch with the Board) had to be visited by its inspector three times in each year. The inspectors reported to the Commissioners on the observance of their rules, the sanitary conditions of schoolrooms and premises, proficiency of pupils, discipline, management, and methods of instruction, etc. Under the new Act, these powers pass, of course, to the Ministry, and it is unlikely that any school, Catholic or Protestant, in receipt of State aid, will be subject to a less stringent inspection.

We now come to the question of financial control. The State (through the Commissioners of National Education) originally paid the salaries of the teachers, but (with the exception of the Model Schools) all other charges—for upkeep, heating, etc.—had to be raised by the management locally, and by voluntary collections (e.g., church collections). No charge on the rates was allowed (in the case of technical education, a statutory limit of 2d. in the £ could be raised by County Borough, Urban, and Rural District for the purpose). The State will continue to be responsible for the salaries of teachers, and will give substantial aid in the provision of new school buildings, but any other aid given will, in the future, be in proportion to the degree of control exercised over any particular school by the Local Committee. The three classes into which schools will be divided have already been given. The Committee accordingly recommends :

“ In the case of Class I schools, the Local Committee for Primary Education should as managers provide for the maintenance, repair, furnishing, and the cleansing, heating, and equipment. In the case of Class II schools, the Local Committee should be responsible for half the cost of maintenance, repairs, furnishing, and equipment, and all the cost of heating and cleansing. In the case of both these classes of school the Ministry should make a grant in aid to the Local Committee for

heating and cleansing : in drawing up regulations for this grant, the Ministry should aim at making it approximately half the cost. In the case of Class III schools, the Ministry should make a grant in aid to the manager for heating and cleansing at the same rate as in Classes I and II, but such schools should receive no aid from local rates."

There is every reason to believe that compulsory attendance is to be more strictly enforced in the future than in the past, when it was largely optional on the Local Authorities. The Committee has devoted several pages of its report to this subject, recommending that the law be made universal in its application ; that its procedure be greatly accelerated ; and that the penalties attached to its non-observance be made so severe that it will no longer be profitable to treat it with contempt. The age limit is to be six to fourteen years, and the fact that a child under fourteen has reached any given standard of proficiency should not warrant his exemption from the obligation to attend school. Attendance is to be enforced by the Local Committee out of funds at its disposal, but if the Committee fails in its duties, these are to be performed by the Ministry, and expenses defrayed out of local rates. Fines imposed under compulsory attendance regulations are to be paid over to the Local Committee. Greater stringency is also recommended as regards the employment of children.

No effort has been made in Northern Ireland to adopt the Irish language as the official language in the Elementary Schools, and it may be said that such an eventuality is of all the least likely. The Ministry has promised to afford the same facilities for the teaching of Irish as an extra subject outside school hours, as existed before under the rule of the Commissioners of National Education ; but this is as far as concession for the present is likely to go.

It may almost be said that the population of Ulster falls naturally into two divisions, in which the religious and the political factors play equal parts. The one consists of Roman Catholics, whose sympathies are Nationalist, pro-Irish, and who, in many cases refuse to recognize the Northern Government : the other consists of Protestants, who in the main look altogether towards the British tradition, and are suspicious of any attempt to promote unity with a " Dublin Government."

A paragraph from the report of this Committee affords an interesting sidelight upon the question, and its length may perhaps be forgiven for that reason.

" It is greatly to be regretted that on this Committee, reflecting as it does almost every other shade of opinion in the six counties, Roman Catholic interest has not been directly represented. We understand,

however, that the responsibility for this circumstance rests entirely with the Roman Catholics themselves, as invitations to serve on the Committee were issued to representatives of the Roman Catholic Church, and were in every case refused . . . We hope that, notwithstanding the disadvantage at which we were placed by this action, it will be found that Roman Catholic interests have not suffered. We have throughout been careful to keep in mind, and to make allowance for the particular points of view of Roman Catholics in regard to education, so far as known to us, and it has been our desire to refrain as far as we could from recommending any course which might be thought to be contrary to their wishes. We gladly acknowledge their zeal and pecuniary sacrifices in the provision of schools, their co-operation in the enforcement of compulsory attendance, and their support in the development of technical education. We should have been both gratified and helped by their presence at our meetings."¹

The reasons for abstention were, of course, largely political. Since then, Sir James Craig has read a report from Lord Londonderry (Minister of Education) in the Parliament of Northern Ireland (October 11th), in which he points out that "the lines of control of the Ministry have been accepted by all loyal Protestant teachers . . . it was hoped that the attitude adopted by some of the Roman Catholic teachers and managers would be discontinued in the near future."

The average annual remuneration of principal and assistant teachers in Primary Schools is now in the case of a master £350, and in the case of a mistress £226. (This is a higher rate than Secondary School teachers have hitherto been given.) The Committee has therefore not considered the question of improved rates. The teachers, we understand, are fully satisfied, and only fear the possibility of a reduction at some future date.

The religious denominations of pupils in National Schools in Northern Ireland on December 31st, 1921, were :—

Roman Catholics	69,285
Late Established Church	51,922
Presbyterians	66,017
Methodists	6,570
Others	4,468

Total 198,262

These statistics are of interest, and indeed no consideration of our subject would be complete without reference to the religious question, and the provisions made for the giving of religious instruction in the schools. It must have become evident already that in Ireland, more than in almost any other country, education is largely controlled by,

¹ See *The Times Educational Supplement*, December 9th, 1922.

or under the supervision of, the several denominations. One "of the main objects of the system of National Education in Ireland," as set forth in the rules and regulations of the Commissioners, was

"to afford combined literary and moral and separate religious instruction to children of all persuasions as far as possible in the same school, on the fundamental principle that no attempt shall be made to interfere with the peculiar religious tenets of any description of Christian pupils. It is the earnest wish of His Majesty's Government and of the Commissioners that the clergy and laity of the different denominations should co-operate in conducting National schools."

This is excellent in theory, but it has never been done, and it would be scarcely an exaggeration to say that one must presuppose an altogether changed Ireland before such a system would become possible. The most elaborate precautions were provided by the Rules of the Commissioners to prevent a child from being present at any religious instruction of which his parents or guardians disapproved, but in actual fact it might be said that such precautions were almost unnecessary.

In most towns and villages in Ireland, two schools are to be found—one under the management of the local priest taught by a Roman Catholic teacher, and attended by Roman Catholic children—the other, attended by Protestants, taught by a Protestant, and with the clergyman of the district as manager or patron. In these schools, religious instruction would be given for half an hour daily by the teacher either at the commencement or close of the school day, supplemented probably by a weekly visit from the cleric in charge. In addition, there was in many cases a system of diocesan inspection and examination (voluntary) whereby the churches examined the children in religious knowledge from time to time. It will be seen that such a system multiplied unnecessarily the number of small schools in Ireland, and defeated the avowed object of "combined literary and moral instruction for children of all persuasions." It did. On the other hand no other system was possible.

This, then, is the system that prevails in Ireland at present, and in all probability will continue to prevail. The Committee has recommended that strict care should be taken that the existing rules and regulations of the Commissioners of National Education with reference to religious instruction should be continued.

"The churches should prescribe the programme of religious instruction for their own children, either separately or in agreement among themselves, but it will not be obligatory upon teachers in schools of Class I to teach any part of the prescribed programme which requires catechetical or other instruction in the denominational tenets of any

persuasion. A teacher may voluntarily give such instruction, if he has the approval of the authorities of the church, and of the parents to whose children the instruction is given. The right of entry of the clergy or others to whom the parents or guardians of the children do not object, to give scriptural and denominational instruction at fixed and stated hours with facilities for examination and inspection at other times should be given in all schools of Classes I and II. The persons entitled to right of entry to a school or group of schools should be those appointed thereto by the authorities of the churches."¹

The new Act of 1923 requires the Education Authorities to provide elementary education for all children not otherwise provided for. This includes courses of advanced instruction for older or brighter children, and those remaining at school beyond fourteen years of age.

They may arrange for supplying or aiding nursery schools for children from two to five years of age. Also, they may make provision for attending to the health, nourishment and general welfare of children at nursery schools. Vacation schools, vacation classes, and other holiday recreation may be arranged by the School Authorities. Further in regard to vacation schools and nursery schools, a co-operative plan may be undertaken with voluntary agencies.

There are three types of schools. First, there is the Provided or Transferred School, which is maintained entirely by the local Authorities (other than teachers' salaries). Second, there is the Voluntary School set up by a Committee of six—four appointed by the managers and two representatives of the Education Committee. In this case, the local Authorities will provide half the expenditure on equipment, repairs, renewals, and general upkeep, and may contribute towards the capital expenditure in establishing and equipping a new Voluntary School. Thirdly, there is the Voluntary School entirely under private management. These schools obtain half the cost of lighting, heating, and cleansing.

There is an undercurrent of constant bickering and jealousy among the various Church sects in the matter of getting suitable support from the local Authorities. The clergy are trying by all means possible (sometimes foul) to get the State to support their own theological creed. In general the Roman Catholic managers have not hitherto shown a disposition to adopt what is the main policy underlying the Education Act of 1923, but prefer to retain their schools as voluntary institutions. They get no rate aid, but as

¹ The section on Primary Schools to this point was written in 1923. The new Education Act came into operation some months after the appearance of the first edition of this text.

this amounts to only 10 per cent in any case, the financial disability attached to the voluntary system is small. The salaries of the teachers are paid in full by the Ministry in both the Voluntary and the Transferred or Provided Schools.

The total number of school-children in Northern Ireland is about 200,000. Of this number 72,000 are Roman Catholic. One-fourth of the total are now in Provided Schools. There are about one hundred schools under the four and two Committee plan.

The extract from the 1927 Report¹ is illuminating on the subject of proper accommodation.

"It must be recorded that there is still a large number of voluntary schools which are generally unsuitable for school purposes, though it may be some time before a reasonable standard of school accommodation is formed in the mind of the general public. Outside Belfast there are, in the opinion of the Ministry, at least 160 schools which should be replaced at the earliest possible moment. Many are without playgrounds worthy of the name; in other cases existing facilities for recreation are small or unsuitable, as they are undrained and are useless in wet weather. Playsheds are uncommon, except in model schools and in those conducted by the Christian Brothers and other religious bodies. In the older schools the sanitary accommodation is most primitive and generally inadequate, and facilities for personal cleanliness are usually lacking. In many places the furniture is insufficient, and it is not uncommon to find little children sitting at desks which are much too high for them. The minimum equipment only is too often provided and it is generally of poor quality. Many of the maps in use are old and unsuitable, and a larger and better supply of blackboards is often needed."

Besides the religious differences, there is the question of the Irish language to add to the turbulent foment of the school organization. Of the approximately two thousand schools, about one hundred report instruction in the Irish language. Even so this is a different dialect from that taught in the Free State. Its main advantage is political. It helps to keep up the fight to get Ulster under the Free State. This is not likely to happen in any time that can be foreseen. That is not so essential, however. The argument in itself would be a sufficient recompense for any inconveniences that might accrue to the school system.

The temperance programme is playing a rôle of increasing importance. The writer was impressed by the genuine progress that total abstinence has made in Northern Ireland. Several candidates for the recent Parliamentary elections received quite a sizable vote on the sole issue of prohibition. The Protestant clerical influence (other than in the Episcopal Church) is showing

¹ *Report of the Ministry of Education for the year 1927-28*, p. 10.

a real enthusiasm in the cause. Also it is to be noted that the Temperance Societies are able to get their speakers into practically all the schools. This shows that public opinion is being conscience-stricken. The school managers do not have the courage to deny their children a chance to learn some real truths about one of the greatest evils of the age. It is an evidence that love of the child and the interest of his future welfare is getting uppermost.¹

The immense field of conflict in Northern Ireland (and the Free State may be included) might give the impression of being disturbing to the casual visitors to their schools. Finally, it shows a real democracy. It simply means that the people do care. Out of all the wide range of differences one notes a definite constructive progress in all Ireland. The people are allowed the freedom of the press and speech. The conditions are not to be compared to Russia or Italy, where freedom itself is pleading mercy.

(2) *Secondary Education*

The deplorable state of secondary education was a topic of widespread concern. The great defect arose from the effort on the part of each clergyman to build a school. There resulted all sorts of management. All were trying to secure aid from the Ministry, even when the school was being conducted for private profit. Under the Act, the supply of adequate and efficient facilities for higher education becomes the business of the Education Authorities working with the Ministry. It is specially to be noted that Preparatory Schools become part of the system, will participate in State aid and be subject to State control.

Higher education is defined in the Act as "any form of education other than elementary or agricultural education." It includes education

- (a) At Preparatory Schools ;
- (b) At Intermediate Schools ;
- (c) At Secondary Schools.

Preparatory Schools prepare pupils for Intermediate or Secondary Schools.

Intermediate Schools provide a three-years' course of instruction suitable for pupils who before admission have reached a qualifying stage of attainment in Elementary Schools. Secondary

¹ Several of the denominational Secondary Schools admit their students only on condition that they take the total abstinence pledge.

Schools provide at least a five-years' course of instruction beyond the qualifying stage referred to. Education authorities may assist promising children in their areas to obtain Intermediate, Secondary, and even University education by payment of travelling expenses, fees, or cost of residence, or by the provision of scholarships. Provision is made for the transfer to education authorities of any existing Intermediate or Secondary School, and the rights of the teaching staffs of such schools are preserved. Education Authorities are required to provide by means of day or evening continuation schools or classes, or otherwise—

- (a) Technical instruction (so far as not already provided by an Urban District).
- (b) Instruction in hygiene and domestic economy.
- (c) Opportunities for physical training.

The Ministry brought in a salary scale. The Principal of the School must be paid a definite salary by the Board of Governors. This is fixed at £210 annually. The annual increment is paid by the Ministry. It may rise to £500 annually.

Technical instruction may be established by County Councils or Borough Councils. In this connection the magnificently organized Municipal College of Technology in Belfast must be cited as an institution of outstanding merit. It has an enrolment of 9000 students of whom 7500 come in the evening.

This school has nearly one hundred years of steady growth behind it. The application of science to industry led to the founding of Mechanics' Institutes. This institution took its origin out of the necessities of the times. The great industrial city of Belfast could not be explained without having this school somewhere in the background.

(3) *General Provisions*

Under the Act Education Authorities may not provide religious instruction in an Elementary School, but they are required to afford, in Provided or Transferred Schools, opportunities whereby children may receive religious instruction from clergymen or other persons to whom the parents do not object. In Voluntary Schools the managers or school committees determine what religious instruction shall be given and by whom.

All religious instruction must be arranged so that :

- (a) The school shall be open to children of all religious denominations for combined literary and moral instruction ;

- (b) Due regard shall be had to parental right and authority as to the form of religious instruction a child is to receive ;
- (c) The time for religious instruction shall not cause the exclusion of any child from the other advantages of the school ; and
- (d) The time for religious instruction shall not form part of the times during which a child is obliged by the Act to attend school.

In elementary education no reform was more urgently needed than the introduction of an efficient and universal system of compulsory attendance. Powers to enforce school attendance were given to local authorities so long ago as 1892, but as it was entirely optional whether any locality exercised these powers the Act was in most districts a dead letter.

Under the new Education Act this unsatisfactory state of affairs comes to an end.

Attendance at Elementary Schools becomes compulsory for all children between six and fourteen years of age, and the lower age may by law be changed to five. The only exceptions permissible are :

- (a) Children not less than twelve years of age who become exempt from school attendance under another part of the Act relating to the employment of children ;
- (b) Cases where there is a reasonable excuse for non-attendance.

Reasonable excuse is defined as follows :

- (a) Sickness or any unavoidable cause.
- (b) Efficient elementary education being received by the child in some other manner ; or
- (c) Distance from child's residence to the nearest school—two miles in the case of children under ten years of age, and three miles for those over ten. The third excuse will not be accepted if the Education Authority provide suitable means of conveyance.

Parents who fail to see that their children attend school will be summoned before the Education Authority, which may make an order that the children in question shall forthwith attend school. If this order be disregarded the Education Authority may bring the matter before a Court of Summary Jurisdiction, which will have power in the first case of non-compliance with the order of the Education Authority to impose a fine not exceeding £2, or, in the case where the parent is not in fault, to order the child to be sent

to an industrial school; in a second or any subsequent case of non-compliance the court has discretion to impose further fines, to direct that the child be sent to an industrial school, or to commit him to the care of a relative or other fit person.

The Act lays it down distinctly that up to fourteen years of age—the period of compulsory attendance—no employment is to be permitted while at school. Up to twelve years of age children may not be employed at all; between twelve and fourteen the employment may not exceed three hours on a school day or a Sunday, nor five hours on any other day, nor may it begin before 7 a.m., continue after 8 p.m., or coincide with school hours. Certain discretionary powers are given to Education Authorities to make exceptions to the general regulations where it may be desirable to do so, but, broadly speaking, the principles set forth above may not be infringed. A child under fourteen years of age may not engage in street trading, or be employed in any manner likely to injure him or impair his health or education.

Education Authorities have power to regulate by by-laws street trading by children between the ages of fourteen and sixteen, and they are to have special regard to the desirability of preventing the employment of girls under sixteen in streets or public places. Stringent penalties for breaches of any of the regulations under this section may be imposed upon an employer or his agent, whichever is directly responsible, and upon parents who connive at any such infringement of the law. A Justice may at any time empower an officer of an Education Authority to enter and examine any place where there is reason to believe that a child is employed contrary to this Act. An Education Authority is empowered to assist in the choice of employment for boys and girls leaving school by advising them and supplying suitable information.

(e) EDUCATION IN THE IRISH FREE STATE (SAORSTAT EIREANN)

(1) *The Primary School*

Within recent years the educational world has been much interested in the probable developments in the Irish Free State.¹ The whole of Ireland has been torn by civil dissension for so many decades that cultural progress has been greatly impeded as a consequence. However, since the passage of the new school legislation in 1926, progress in education and allied cultural activities has gone forward by real strides.

¹ The area of the Irish Free State is 26,592 square miles and the population is approximately three millions.

The average age at which children formerly left school in Ireland was the lowest in the English-speaking countries. Many left school when they could barely read and write. The school-leaving age in the urban areas was often as low as ten and a half years. The Attendance Act of 1926 requires attendance by all children who have reached the age of six years and have not attained the age of fourteen years.¹

The cost of primary education is borne by the State ; however, one-third of the original building costs and the whole expense of heating and care of the buildings is borne by the local community. The local manager is the clergyman, who employs the teachers.

In the country the police enforce attendance, whereas in the cities there are specifically appointed attendance committees.

Intense nationalism is a marked feature of every form of activity in the Free State. To the outside world much of this is quite amusing. There is always the hope that the extremists will not be able to carry the day to such an extent as to put Ireland out of touch with the real world.²

The Second National Programme Conference (1925-26) made the following recommendations on the teaching of infants :

1. The work in the Infants' classes between the hours of 10.30 and 2 o'clock is to be entirely in Irish where the teachers are sufficiently qualified.

All teachers holding bilingual or higher certificates are regarded as sufficiently qualified, but the possession of such certificates is not regarded as an essential qualification.

It is expected that the use of Irish for Infant teaching will be

¹ A generous tolerance is extended to those who cannot meet the new rules. Reasonable excuses are to include :

- (a) that the child has been prevented from attending school by the sickness of the child ;
- (b) that the child is receiving suitable elementary education in some manner other than by attending a national or other school ;
- (c) that there is not a national or other suitable school accessible to the child which the child can attend and to which the parent of the child does not object on religious grounds to sending the child.

² The Gaelic League, if allowed full sway, would isolate Ireland so completely in tradition and in the customs and practices of the past, that a responsible relationship with the present-day world would be wellnigh impossible. They want the people to learn a language that will be of no use to anyone after it has been learned. Besides, there are between three and five rival dialects, from which a standardized up-to-date form must be invented. An immense number of new words must be coined. Finally, to the outsider the whole Irish language programme looks like a prodigious impossibility. After ten years of extraordinary effort in the schools, the observers on the streets of Dublin and elsewhere report that there seems to be no change in the spoken language over the practices that obtained a decade ago.

gradually extended until the stage is reached when, in all schools, the work of the Infant classes will be done entirely in Irish.

2. A teacher who is able to teach Irish, but is unable to use Irish as a medium of instruction, is to teach the language as a subject for one hour a day at least, and is to use Irish as much as possible as the school language.

Progressive educationalists will also study the recommendations touching religious instruction. Particularly impressive is the acknowledgment on the part of a democratic society that the examination or supervision of anything in connection with the schools should lie outside its duly publicly elected officers. The Conference recommends as follows :

“ Of all the parts of a school curriculum Religious Instruction is by far the most important, as its subject matter, God’s honour and service, includes the proper use of all man’s faculties, and affords the most powerful inducements to their proper use. We assume, therefore, that Religious Instruction is a fundamental part of the school course. Though the time allotted to it as a specific subject is necessarily short, a religious spirit should inform and vivify the whole work of the school. The teacher—while careful, in the presence of children of different religious beliefs, not to touch on matters of controversy—should constantly inculcate, in connection with secular subjects, the practice of charity, justice, truth, purity, patience, temperance, obedience to lawful authority, and all the other moral virtues. In this way he will fulfil the primary duty of an educator, the moulding to perfect form of his pupils’ character, habituating them to observe, in their relations with God and with their neighbour, the laws which God, both directly through the dictates of natural reason and through Revelation, and indirectly through the ordinance of lawful authority, imposes on mankind.

“ As, however, the prescribing of the subject matter of Religious Instruction, the examination in it, and the supervision of its teaching are outside the competence of the Department of Education, no syllabuses of it are here set forth.”¹

Primary education is going forward. The 1927–28 Report gives ample evidence that great strides ahead have been undertaken. The figures show steady attendance gains :

Year ended	Average on Rolls.	Average attend- ance.	Percentage of attendance.
31st Dec., 1924 . .	498,382	362,588	73·5
30th June, 1926 . .	518,002	399,281	77
30th June, 1927 . .	518,355	413,150	79·7
30th June, 1928 . .	512,333	423,974	82·7

¹ Report and programme of the second National Programme Conference to the Minister for Education.

The average attendance of children between six and fourteen years of age to whom the Act applies was :

Year ended 30th June, 1927	338,533
„ 30th June, 1928	354,331

For the year ended June 30th, 1928, the average attendance of all pupils on the rolls shows an increase of 24,700 as compared with the figures for the year ended June 30th, 1926. The percentage of attendance shows an increase of 5.7 per cent on the figure of the latter year and of 9.2 per cent on the figure for the year ended December 31st, 1924.

“ The increased attendance has resulted in an increased need for teachers and school accommodation and this has necessitated an increase in building and the adoption of new measures to supply the additional staff and to make as economical a use as possible of the existing staff by an intensified amalgamation of Schools.”¹

That part of the Report which deals with the competency in Irish and the general work of the teachers is particularly illuminating :

“ Most of the teachers have by this time secured certificates in Irish ; the great majority holding the ordinary certificate. From 35 to 40 per cent are still uncertified, but among these are many elderly teachers who will never secure certificates.

“ Though the teachers' qualifications are now higher than at any other time, there has not been, generally speaking, a corresponding advance in dealing with the language, nor has there been a corresponding extension in the use of Irish in the school work as a whole. The area covered by this Division being almost entirely English-speaking, there appears to be, as a rule, little real enthusiasm in the language cause ; and the consequence is that the language teaching in the schools is not producing speakers. Many of the senior pupils in well-taught schools know a great deal of Irish, but in very few cases do they speak it in school, and in fewer still outside school.

“ Defective methods of teaching Irish are still too common ; the written side of the language, on the whole, suffering more from this cause than the oral side. Moreover, the middle-aged and older teachers, who took up the study of the language some six years ago, seem to have reached the limits of their possible progress ; and they are not in truth turning out good speakers of Irish from the schools. Lack of confidence in themselves and want of fluency in speech drive them to dependence on the book as the main factor in teaching. When we have a considerable proportion of teachers at present in training these conditions will be entirely changed and a big forward movement will be possible. In the meantime, progress will be only gradual.

“ As regards the general work of the teachers, it is on the whole

¹ Report and programme of the second National Programme Conference to the Minister for Education.

distinctly satisfactory throughout the Division, in which the great majority rank as either highly efficient or efficient. The approximate figures are—highly efficient, 17 per cent; efficient, 77 per cent; while the comparatively small percentage number of 6 are rated non-efficient.

"While, however, the teachers deserve credit for an earnest and, on the whole, conscientious and efficient discharge of duty, there are many cases in which the work in the schools would benefit considerably if the staff endeavoured to take a broader view generally of the aims of teaching individual subjects, and to cultivate the co-operation of pupils and parents in making the schools and their surroundings attractive, and in establishing school libraries, organizing school concerts, etc."¹

The report on the condition of the buildings is not without interest. For a region comprising a considerable number of districts the information on buildings states :

"In many places the increase in attendance due to the operation of the Compulsory Attendance Act has seriously accentuated the congestion in the schools. Overcrowding has also resulted from the division of grass lands and the migration of new families. There are a number of claims for entirely new schools owing to this redistribution of the population.

"The majority of the school houses are maintained in a more or less satisfactory state of repair; but a considerable minority are not so kept. It is clear that a considerable amount of the public grants given for the erection of school houses is wasted if managers neglect to keep the buildings in proper repair. Many managers make great sacrifices to keep their schools in good order, but a number show little practical interest in them. In poor parishes, the cost of the upkeep of school houses must be considerable, and it is difficult for the managers to meet the expenses; but often in well-to-do localities little effort is made to maintain the buildings properly.

"The equipment of our schools also leaves much to be desired. More and better blackboards are needed and the desks, where they are of the old clumsy type, require to be replaced by more suitable furniture, particularly where infant pupils are concerned. It is desirable that every school should be supplied with a musical instrument, a piano or a gramophone.

"The greater number of schools are kept in a satisfactory manner as regards cleanliness, and some are kept with commendable taste. But in some schools there is considerable negligence in the matter of cleanliness, and dirty floors, dusty windows and ill-kept presses are far from being uncommon. It cannot be said that the schools are kept as a rule with as good taste as might be expected in view of the cultural influence which beautifully kept surroundings would have upon children.

"Flower and shrub culture in school plots is not met with as frequently as might be expected and the front plot and the walks are often left in an untrimmed condition.

"In a considerable number of cases the sanitary arrangements are not satisfactory. Sometimes the condition in which the out-offices

¹ *Ibid.*

are kept is a menace to public health. In a few cases schools are not provided with any sanitary arrangements.

"The health of the pupils has been generally satisfactory, though there have been the usual sporadic epidemics in some districts. A certain number of pupils everywhere suffer from such ailments as myopia, adenoids and dental trouble. No medical or dental clinics for the treatment of school children have anywhere been established in this Division. Nor have any medical examinations of school children been carried out to provide an authoritative and statistical record of the maladies among school children."¹

It is also stated that in many cases in both the towns and the country, two or more teachers have to teach in one room. This is a hindrance to effective teaching, especially where oral work is done.

There is a serious effort being made to instal a school medical service. A real beginning has been made.

"The objects of school medical inspection are four-fold—firstly, to provide statistical information respecting the physical condition of the children, and to establish facts in connection with the alleged defective physiques of children; secondly, to introduce to the individual child the benefits brought about by inspection; thirdly, to promote propaganda on the care of teeth, digestion and personal hygiene; and fourthly, to improve the sanitary condition of the schools in regard to ventilation, light, heating, overcrowding, lavatory and urinal accommodation, washing and drinking facilities, and also the provision of adequate playgrounds.

"A scheme of school medical inspection was inaugurated in Dublin in January, 1928, with a staff of two School Medical Officers, two School Nurses and clerical assistance. The children are examined in three routine age groups—(1) 5 to 6 years, (2) 8 to 9 years, and (3) 12 years and over. In addition all children outside these routine age groups with any defect obvious to parents or teachers are examined as special cases. It is proposed to examine one-third of the total school population each year. The examination is conducted during school hours, and any defect found is noted on the child's inspection card, and the parents are informed.

"Of 12,000 children inspected in Dublin in 1928, 7000 had one or more defects; 5000 required immediate treatment and 2000 are under observation. Almost 1500 children suffered from defective vision, fully 1000 of them requiring immediate treatment. In addition the inspection disclosed that there were five hundred squints. Enlarged tonsils and adenoids were present in 2243 pupils. 442 had skin disease and 227 were afflicted with diseases of the ear."²

What the Irish population needs above everything else is a more thorough instruction on the evils of drink. In spite of all the progress that is claimed in this direction in recent years, the traveller in Ireland is still puzzled to understand how real freedom

¹ Report and programme of the second National Programme Conference to the Minister for Education,

² *Ibid.*, p. 12.

can ever be secured unless some drastic changes are made in the national habits as to drinking. The new Government is earnestly attacking the problem.

Provision is made first in the curriculum of training colleges for the instruction of candidate teachers in both hygiene and temperance in their relation to domestic science, rural science, physical welfare, food, and drink, and special attention is directed to the dangers of alcoholic drink. In these institutions also there are special talks given to the students under the head of Ethics and Politics, and amongst the subjects of that syllabus is the drink evil and its baneful effects on the social, economic, and national life.

In the Primary Schools, the rural science and nature study courses contain provision for lessons to the pupils on various kinds of food and drink, in which are included lessons on the nature of alcohol, the expensiveness of drink, how money could be more usefully applied, and the effects of alcoholic excess—mental, moral, and physical. Early in the year 1922 a circular letter was sent from the Department to all managers and teachers of National Schools which contained a statement that every school would be expected, as part of the preparation of the pupils for the duties and responsibilities of citizenship, to include in its reading courses matter showing the damage done by intemperance to health and character and the resultant loss to the nation as a whole. In February, 1925, a circular was issued to managers and to teachers allowing a reading lesson to be given each fortnight to the pupils, devoted to the reading and explanation of literature relating to the advantages of thrift and temperance, and lessons on these to be given also instead of the lesson on Drill in inclement weather.

Of course the real difficulty lies in the indifference of the clergy. They are not disposed to render any substantial help. In fact, in most cases their own education along the lines of modern temperance notions has been wholly neglected. They are not even aware of what the latest science teaches in these fields. Their own practice is guided by tradition and legend.

(2) *Secondary Education*

The system of Secondary Education inaugurated in 1924-25 may now be considered to be in full working order. The recent reforms are of a sweeping nature and include :

- (a) A revision of the educational basis of the system ;
- (b) A complete reform of the Secondary programme ; and
- (c) The introduction of a new system of determining the amount of State financial assistance payable to a school,

The reform of the educational basis of the system was effected by making a course of study over a definite number of years the educational unit instead of an isolated year's work. Hence the old system of grades, each with its year's rigid curriculum, has been abolished, and Junior and Senior Courses substituted. The Junior Course is of three or four years' duration, according to a pupil's age and attainments on entering the school, and leads to the Intermediate Certificate Examination, which a pupil nominally takes at the age of sixteen years. The Senior Course is intended to be of two years' duration, and leads to the Leaving Certificate Examination, which marks the conclusion of the Secondary stage in education. During the Junior Course the pupil is expected to follow such a curriculum as will give a sound general education. Hence, in order to obtain the Intermediate Certificate which marks the end of this course, the pupil has to pass in five subjects, which must include :

- (1) Irish or English,
- (2) Mathematics,
- (3) A second language, and
- (4) Either History and Geography, or
Science, or
Latin, or
Greek.

In the Senior Course, on the other hand, the pupil is allowed to specialize. Hence schools are free to select any five subjects of the programme for their pupils for this latter course, the only restriction being that one of these subjects must be Irish or English.

As regards programmes, the reform has been similarly fundamental. Under the old system the programmes had been, with few exceptions, rigid and narrow, and had to be carried out through the study of prescribed texts on which the examinations were based. Under the new system the programmes are of the widest and most elastic types, prescribed texts have been abolished in all subjects, and the schools now enjoy the maximum of freedom both as regards the range of their programmes and the choice of books to suit their particular needs. In order to ensure that all work may be of a proper standard, teachers are required to submit at the beginning of the year the programmes which are proposed for each class for the year, and the Department's inspectors see that these are suitable in quality and extent, and that the teaching of them reaches a proper standard ; otherwise the teachers are entirely free

in their choice. At the same time the schools have been to a large extent freed from the incubus of an over-rigid examination system, for although examinations are retained they have not the cramping effect of the examinations of the old system, since (1) they are not based on prescribed texts, and (2) they are no longer the methods by which the income of each school is determined.

The method of determining the amount of the State financial assistance given to a Secondary School has been completely changed. The principal grant now payable to Secondary Schools is reckoned on a capitation basis, and is normally payable automatically in respect of all pupils between twelve and twenty years of age who follow an approved course of study and make 130 attendances during the school year. In other words, an efficient school can in future calculate on an assured and calculable income each year instead of being dependent on the fluctuating and incalculable chances of the result of individual passes or failures at written examinations. The rate of capitation grant payable for pupils following the lower or Intermediate Certificate Course is £7; that for the pupil following the higher or Leaving Certificate Course is £10.

The amount of capitation grant distributed to schools in respect of the school year 1924-25 was £149,518 18s. 2d., which exceeded by £51,471 1s. 5d. the total of these four grants distributed to schools in respect of the preceding year (1923-24).

A special bonus grant is also payable to schools in which the Irish language is used as a medium of instruction. This bonus takes the form of a percentage increase in the capitation grant. In the case of schools in which Irish is used as the ordinary medium of instruction for all subjects the increase is 25 per cent, and in schools in which Irish was used for at least one-half of the instruction given during the school year 1924-25 an increase of 10 per cent was made. During the past year the number of schools in the former class was two and in the latter nineteen. In addition to this, Irish was taught as an ordinary subject in all except twelve of the Secondary Schools during the past year.

Exhibitions, prizes, and medals which were formerly competed for at the annual examinations have now been abolished. Instead a number of scholarships are now awarded on the results of the Intermediate Certificate Examination. These scholarships are of the annual value of £40, and are tenable for two years in order to enable the holder to complete the Secondary course up to the Leaving Certificate Examination. The number of these scholarships awarded in 1925 was seventy-five.

There are also in Secondary Schools pupils who hold scholarships provided from the local rates by various County Councils. The annual renewal of these scholarships, which are tenable for periods varying from four to six years, is subject to a satisfactory report from the Department's inspectors. The total number for the Free State during the past year was 471.

One of the weaknesses of the Secondary system under the Board of Intermediate Education was that there was no general system of entrance tests which might ensure that only suitable pupils should enter the Secondary Schools.

In order to ensure that pupils will in future have reached a sufficient standard of education to profit by instruction in a Secondary School, managers of schools are, under the new system, required to hold an entrance examination for all pupils at the beginning of each year, and capitation grant is not payable in respect of any pupil who has not reached a satisfactory standard at this examination.

In addition to the educational and financial reforms mentioned above, a considerable development has also been made in the raising of the status of the Secondary teachers by the introduction of a system of scales of salaries with increments, according to the length of teaching service. The radical nature of this reform arises from the fact that Secondary teachers had never previously been paid by the State. The new system proposes that a Secondary School be required to employ a number of registered teachers in proportion to the number of its pupils, and each of these teachers is entitled to receive a salary of not less than £200, in the case of men, and £180 in the case of women (reductions of £50 and £40 respectively being permitted when the salary includes board and lodging). In addition to these basic or minimum salaries paid by the schools, teachers receive from the State increments based on the length of their approved teaching service. This incremental portion of the salary is paid direct to the teacher by the Department at the conclusion of each quarter of the school year.

The incremental scales are: Men, ten increments of £12 each, followed by six increments of £15, and two additional increments of £20 each for holders of a University degree (Honours); Women, twelve increments of £10, followed by two additional increments of the same amount¹ in case the teacher possesses a University degree (Honours). In determining a teacher's position on the incremental scale in the first instance, one increment was granted for every two

¹ From the beginning of the school year 1926-27 these increments will be of £20 each.

years' registered teaching service prior to July 31st, 1924, subject to a maximum of ten increments in respect of such service. The number of teachers to whom increments of salary were paid for the year 1924-25 was 1050.

Short summer courses for Secondary teachers in the teaching of Irish and other Secondary School subjects through the medium of Irish were held during the month of July at the University Colleges of Dublin, Cork, and Galway, at Ballinskelligs, conducted by the Association of Secondary Teachers, and in the Loreto Convent, Bray, and the Dominican Convent, Eccles Street, conducted by the Dublin College of Modern Irish. These courses were organized by the various colleges and teaching bodies named, and were subsidized by the Department. Courses of lectures on the teaching of geography were also organized by the Department, and were held at two centres in Dublin. The number of Secondary teachers who attended the short summer courses held during July, 1925, was 396.

As has been noted in the first chapter, an educational co-ordination has been effected between the Primary and Secondary systems by the arrangement of a common programme for the higher classes of the Primary Schools and the lower classes of the Secondary Schools. In addition to this, certain Primary Schools have been accustomed to follow the programme of the Secondary branch in their higher standards and to present pupils for the annual Intermediate Examinations. Provision has been made for the recognition as Secondary Courses of such advanced classes of Primary Schools as follow the approved Secondary School programme, and for the admission of pupils from these classes to the Secondary Certificate Examinations on the same conditions as pupils from Secondary Schools. In the past school year Secondary Courses were recognized in certain Primary Schools, and 156 pupils from these schools were admitted to the Secondary Certificate Examinations in June, 1925.¹

Free places in the Secondary Schools² derive from two sources :

- (1) Scholarships awarded by the Department of Education, and
- (2) Scholarships offered by the County Councils.

The total number of scholarships available for Secondary Schools in any year rarely exceeds 1000 (including both new and retained scholarships), i.e. only one of every twenty of the recognized grant-earning pupils holds a scholarship.

¹ *Report of the Department of Education for the years 1924-25.*

² The writer is directly indebted to the Minister's Secretary, J. J. O'Neill, for the information regarding free places and scholarships.

The Department of Education awards scholarships on the results of the Intermediate Certificate Examination. These scholarships are tenable for two years and are of two classes, viz. : 1st class—£40 for boys and £30 for girls, and 2nd class—£20 for boys and £15 for girls. Thirty-six scholarships of the 1st class and the same number of the 2nd class are awarded to boys, and twenty scholarships of the 1st class and the same number of the 2nd class are awarded to girls.

The candidate must not be more than sixteen on the first day of the school year and must obtain the Intermediate Certificate with Honours. Maximum marks must not exceed 22,000. The subjects counted will be those in which the candidate has got highest marks, provided that (a) they include the subjects necessary to pass the examination and (b) the candidate has passed in these subjects. The candidate, therefore, can take as many subjects as he likes, with the foregoing limitations, but if his total exceeds 22,000 marks, he gets as many marks from his last subject as will bring him up to 22,000. The Headmaster of the school and the Inspector must report favourably for the retention of the scholarship, but the Department can withhold the scholarship as they please. The scholarship holder must do the Leaving Certificate Course.

A student cannot hold both a scholarship provided by the Department of Education and a County Council Scholarship. The former only covers one-third of the whole course.

The Local Government Act of 1923 gave power to County Councils to make a rate of 1d. in the £ for the provision of scholarships for pupils in Secondary or Technical Schools. According to the Act the Department of Education must (a) approve of the examination scheme in order to make it legal, and (b) approve of the school, which may be either a Secondary School or a Vocational School of any kind. About 250 scholarships are awarded annually and practically all of them are taken in Secondary Schools. Examinations are held in twenty-three Counties and County Boroughs. The scholarships vary in value from £15 to £60 per annum and are tenable for four to six years, on receipt of satisfactory reports on the student's work.

It must be remembered, however, in estimating the number of free places in Secondary Schools here that while the actual number of scholarships is comparatively small (about 5 per cent of the recognized pupils in Secondary Schools being scholarship holders) a considerable number of the schools charge very low fees. About half the total number of Secondary pupils are in attendance at schools conducted by certain religious orders that charge a low

fee (only about £5 a year), i.e. apart from the scholarship-holders the majority of the Secondary pupils obtain Secondary Education very cheaply.

Healthful sport is a part of the new programme. There is a highly organized system of games in the Secondary Schools. Inter-school matches are organized by the National Athletic Association and valuable trophies presented to the winning teams. The principal games played in the boys' Secondary Schools are football, hurling, hockey, handball, and tennis. In the girls' Schools the most popular games are "camoguidheacht" (a modified form of hurling), hockey, tennis, and basket-ball.

There are two regrettable phases in connection with this highly commendable reform programme. In general it is wellnigh impossible to learn more than one modern language in a Secondary School, especially when one ancient language such as Latin is taken. In fact quite a number of the Secondary Schools attempt Greek as well. Now that Gaelic is being emphasized, it means that other modern languages, French, Spanish, or German get very little consideration. This is a great misfortune for the Irish Free State. The country needs trade and commerce. It needs a real interchange of ideas. The people have been brooding all too long on their own problems at the expense of knowing what is really going on in the world about them. They need modern languages. This is an economic need as well as being an avenue of culture that would help to relieve a tension that has been developed there as a result of years of oppression. Then, too, the schools in the simplified programme have pushed out experimental science. Previous observers have often commented upon the excellence with which Science was taught in some of the Secondary Schools. This is true also in some of the schools taught by the Sisters. The experimental science had the effect of making people cautious. It was a necessary guard against heavy dogmatism. This loss too may be charged up to Gaelic.

(3) *Vocational Education*

The Irish Free State is taking a bold stand in forwarding Continuation School education. The Bill for 1929 establishes the compulsory Continuation School for 200 hours in each year for the ages between fourteen and sixteen years.

This Bill also provides for day Technical Colleges in each of the county boroughs. Liberal provision has been made for the training of teachers for all these various types of schools. Students who plan to take training for these positions are to be subsidized by the

monies recommended by the Minister of Education. The aim is to get "tip-top" teachers.¹ The present Government is showing a genuine enthusiasm in educational affairs. It is working out an education with its own national ideals. The outside world will await with deep and sympathetic interest the results of the strivings of the administrators of the new State in their efforts to revive a culture which was already eminent before the Middle Ages began to record history.

¹ It is well to note in this connection that the Free State is paying better salaries than at any time in the history of Ireland. Thirty years ago, in all Ireland there was only one head teacher who was not a clergyman. The practice of appointing the clergy had wellnigh eliminated all competition. The plan of appointing lay head teachers has given a new release of vision to the whole school system.

PART TWO

FRANCE

CHAPTER I

THE FORCES THAT DOMINATE THE FRENCH SYSTEM OF EDUCATION

(a) THE LYCÉE AND COLLEGE TAKE FIRST PLACE

The Secondary Schools of France exercise a most extraordinary influence over all other forms of education. This is not unlike what we found in our study of the English system. However, the French Lycées and Colleges owe their power over elementary and higher education to sources that differ almost diametrically from those that obtain across the Channel. An attempt at comparison ends in a series of contrasts.¹ The English Public School, besides being, as a rule, well-endowed, is supported by relatively high fees ; it is independent in its government ; the headmaster makes his own curriculum and practically controls the appointment of his whole staff. The French Lycée has little in the way of endowed funds ; it is quite dependent for financial support and for its administration upon the Central Government ; the *provisieur* (director) has little opportunity for initiative, being reduced almost to a functionary ; the curriculum is

¹ " Education, too, is both better and cheaper in France than in England. The best schools in France cost only about £16 a year, with the result that people can send their sons and daughters to a lycée who in England could not possibly afford a similar education. The public schools in France are really public and are not, like the English institutions misnamed by that name, nurseries of snobbery. The French universities are equally inexpensive and democratic, and are available for any boys and girls whose parents can afford to keep them without earning their living up to the age of twenty or thereabouts. The consequence is that it is much more easy in France than in England for the son of a workman or a peasant to rise to eminence in a learned profession or in politics. Many of the leading French politicians have risen from the ranks."—Robert Dell, *My Second Country*, p. 29. (This writer is an Englishman who has lived many years in France. We shall have occasion to quote from him elsewhere. His views appear a little exaggerated at times, both in his praise and condemnation of French institutions and character. However, his work is worth reading. He knows the French people.)

standardized for all schools ; little time is given to athletics. The former boasts that it trains character ; the latter takes a special pride in the claim that it gives culture and knowledge. Perhaps the only common heritage is tradition. In both countries the people show a high degree of contentment in being governed by the things that were, rather than by the things that are, or by the anticipation of the necessities that will be.

In order that the reader may have a just appreciation of how widely and how deeply the French Lycées and Colleges are rooted in French life, it will be necessary to take certain facts of their history and the ideals and pedagogical methods of their earliest teachers under close consideration. Herein must lie the true explanation of their illustrious past and the secret of their rule over French educational practice to this day. " Ampère recognized three revivals of learning in France : the first dates from Charlemagne ; the second falls at the end of the eleventh century ; the last is the great Renaissance of the fifteenth and sixteenth centuries."¹

This thesis is not concerned with the Charlemagne period, since there is little or nothing that dates from that time that can be said to be a force in present-day French education. Neither shall we have occasion to dwell at length upon the second period, although the present French Universities do date from then. There has been no great change or question of reform of the Universities anywhere since 1914, hence there could be no object in seeking a discussion in that field. However, the third period, which covers the Renaissance, must occupy our attention. For it was the founding in 1540 by Loyola of the Society of Jesus, commonly known as Jesuits, that laid the corner-stone around which French education has been centred for over three centuries.

The success of the Jesuits seems to have been due to a variety of causes. Among the first of these may be mentioned the military character of their discipline and their efficiency in teaching. Everything was carefully arranged and carried out punctually. Spontaneity and any tendency to individuality were suppressed. The whole programme was supported by a religious enthusiasm, a determinism without limit, and a complete subordination of all personal interest. Their instruction was gratuitous.

For the purposes of our thesis, it is of no great concern to learn that the Order has been suppressed at various periods within the

¹ Frederic E. Farrington, *French Secondary Schools*, p. 16. This work is among the best standard authorities in the English language on French secondary education. The volume : *The French Primary School System* by the same author is to be equally commended for scholarship and clearness of presentation.

past centuries. After a time they have always succeeded in coming back to power and it is an open secret that their new inroads on France, since 1918, are the source of no small amount of anxiety on the part of those who believe that the true path to civilization lies in the direction of democracy.

The point that is essential, however, is this: whenever a rival Order, be it the Oratorians or the Port-Royalists,¹ came into power, the method of instruction remained very much the same. All acknowledged the supremacy of the Church and gave Latin the preponderance in the curriculum. The points that distinguished the Port-Royalists from the others was the emphasis which they laid upon the French language, and the substitution of Descartes for the remnants of the scholasticism that still prevailed in the Colleges of the Jesuits. In this we do see a groping toward a certain independence. The Port-Royalists were crushed in 1660, but their spirit still lives in the French Lycée of to-day.

The Oratorians differed from both the other Orders in the special emphasis which they put upon history, mathematics, and physics. "Thus we find that the classics have ceased to monopolize the instruction of the colleges, and the courses are being framed more and more with the idea of turning out boys with an all-round equipment, with a liberal education."²

In 1764, the Order of Jesuits being suppressed, the Oratorians acquired many of the Colleges belonging to their former rivals.

In France, as in England and Germany, the subject of education has furnished the battle-ground for some of the bitterest political and religious controversies, and, in the opinion of the writer, the end is not yet. The struggles in France, up to the founding of the Third Republic, differed from the other two countries in that the participation of the people in these struggles was a minimum. The fights here were among the rival groups of the upper classes and not against a growing class-consciousness that was trying to find self-expression in independent institutions. The support which grew out of the Reformation in other States was wanting here. France did start on the same route as Germany, England, and Scotland; for a time the Reformation gained a strong foothold, and in consequence many Protestant Colleges were established. The Massacre of St. Bartholomew and the Reign of Terror that followed brought to an end nearly all the reforms and left the reactionists dominant in the

¹ For a more detailed statement of the differences in these various schools, see *Histoire de l'Enseignement Secondaire en France, 1802-1920*, by Georges Weill.

² Frederic E. Farrington, *French Secondary Schools*, p. 48.

field. Even to this day, one meets many French people who will admit that French institutions and educational practices have not yet overcome the serious intellectual and cultural losses sustained in consequence of these massacres and persecutions. "One may believe," says a French writer, "that Protestantism, if it had triumphed in France, if it had not been hunted out during the religious wars before being exterminated by the Revocation of the Edict of Nantes, would have given us what we have hardly obtained to-day after three hundred years of struggle and effort, a strong organization of primary instruction."¹ Other countries are proud to acknowledge their debt to the Huguenots who fled from France during those years of persecution. The Huguenots who settled in North and South Carolina form one of the finest stocks in America. The families of high class, both in England and Germany, who are proud to trace their lineage to the old Huguenot families of France, show what an element of force and prosperity was sacrificed to the orgies of fanaticism.

The preceding pages make it evident that the Church had no outside rivals and that such disturbances as did arise were clearly the product of her own system of education and government.

One more characteristic needs to be brought to the attention of the reader if he is to thoroughly understand the hold which the Secondary system of education exercises over all education in France: that is its organization.²

In 1802 we reach the date that marks the complete reorganization of the scheme of public instruction which laid the foundation of Secondary education as it exists to-day. For the purposes of our thesis, no great profit could accrue to the reader by reviewing the fate of the Lycées and Colleges under the Empire, the Restoration, and Louis-Philippe.³ During the last century there have been certain changes in administration and curriculum, but no fundamental alterations have been made.

The French Lycées completed their story a hundred years ago. Napoleon gave them their organization and the Jesuits their spirit and pedagogical methods. Perhaps we can best complete this phase

¹ Compayré, *Histoire Critique des Doctrines de l'Education en France depuis le Seizième Siècle*, pp. 457-458. Written in 1879, before the passage of the great fundamental laws which underlie the fine primary school system of France to-day. Text and note cited by Farrington, in *French Secondary Schools*, p. 40.

² See p. 149.

³ For detailed accounts of these periods, see *Histoire de l'Enseignement Secondaire en France*, by Georges Weill.

of our subject by proposing certain questions and then submitting the answers.

- (1) Why are the French Lycées and Colleges so popular ?
- (2) Why is it so difficult to secure reform in the French system of education ?

In answer to the first question, we begin by saying that these institutions give a training that meets requirements particularly prized by the French people. First, they do give exceptional scholarship. One might raise questions as to whether the students learn the things most useful to them and to the State, and whether the acquirement of knowledge is accompanied by increased capacity for direction and growth.¹

But the typical Lycée student's capacity for study and his devotion to set tasks, such as the writing of themes and essays, cannot be questioned.

The writer is having ample opportunity of witnessing the exhibition of scholarship among a large number of University students who have just left the Lycées. He is impressed by their serious attitude towards their studies and their apparent joy in work. For one who is quite familiar with the usual attitude towards class lectures and responsible tasks prevalent in other countries, among students between the ages of eighteen and twenty-one, the French attitude is refreshing. Thus our question is answered. The popularity of the Lycée is based upon certain definite merits.

For that reason alone it is not going to be easy to make fundamental changes that might imperil such prized achievements in a national system of education.

Let us now proceed to our second question. On its answer rests much of the justification for the title that heads this division. We have noted that the French system is highly centralized. The reason for the difficulty in effecting changes is simple enough. The French like what they have. If it had not suited the French character and temperament even a Napoleon could not have imposed it upon them. The Lycée is the heart of the whole hierarchy of education. Its organization, administration, and curriculum are suited admirably, in every detail, to favouring the continuance in power of the present ruling classes. French society is highly stratified ; hence, why should one really expect to find a democratic

¹ The French secondary system does have its critics, even in France. See Gustave Le Bon, *Psychologie de l'Education*, pp. 98-112. In the opinion of the writer, this well-known author's criticisms give too dark a picture of the Lycées. They possess nearly all the faults mentioned, but there are also points of excellence that are not paralleled in any other country.

school system? There are those who imagine that the people are in power here. It is only imagination!

The curriculum and administration of the Lycée afford a permanent check in the path of real democratic life and government. This is secured by several nicely adjusted provisions. First, a small tuition fee is charged. It is not enough to amount to any real aid in defraying the expenses of the institution, but it does serve as a barrier to keep some ambitious but poor children from attending. It is a check on democracy, and that is its real function, all denials notwithstanding. Of course we are told that there are *des bourses* (scholarships) for the poor and talented children.¹ We have examined that argument and found that it has been abundantly proved that very few of these so-called *bourses* ever come to the children of the masses. As we have already noted in the case of England, the middle and upper classes of France do manage, after a time, to take even the little that was theoretically intended for the aspirations of talent in its effort to rise from the ranks.

Secondly, the curriculum centres on the classics. The methods of instruction and the whole atmosphere of the institution are very far divorced from a present-day world. Now it has been shown that such provisions are not the only requisites that will secure high culture. In fact we know that even a better culture can be obtained by making the curriculum centre in the life that is now in action.² Without attempting to disparage the merits of the present curriculum, we must add that it must be considered somewhat in the light of a luxury. It is retained that way in order to enforce class distinctions. Many poor families could make the sacrifice necessary for securing an instruction that combined culture and utility. Only the middle and upper classes can afford to have their children pursue objects of culture only. The Lycée lends itself to the interests of the latter group which will be slow in allowing any fundamental change in an educational system that grants them such a monopoly of social and political power.

A further difficulty on the road to reform is the force of the powerful reaction that is arising again from the partisans of the Church. Latin is the sacred language. It serves several useful purposes, not the least important of which is its utility as a barrier between the rulers and the ruled. The Church needs docility. Here

¹ Scholarships (*bourses*) for secondary education in 1917-18 allowed 320 boy candidates and 126 girl candidates from Primary Schools to enter the category of the privileged *boursiers* (scholarship holders) who form one-twentieth of the 150,000 pupils in Secondary Schools.

² See Roman, *La Place de la Sociologie dans l'Éducation*, chaps. XIII and XIV.

it has a common interest with the governing classes. A certain degree of ignorance among the people must be maintained in order to keep them in awe. So long as Latin can be made the only key that unlocks the gateways to influence in society, and the portals of Colleges, Theological Institutes, and Seminaries, the Church will be assured of an important and perhaps controlling voice in all the vital issues of every-day life.

(b) THE OLD ORDER IS BEING CHALLENGED

(1) *The Precarious Situation of Elementary Education before the Revolution*

The attempts at plans to educate the masses have a much shorter and more meagre history in France than in England or in Germany. In no other domain of education is the failure of the Reformation in France more clearly marked. In the fifteenth century the laity made some effort to found lay schools, but finally all such efforts were successfully crushed by the Church.¹ Again, in the sixteenth century, the Estates called the attention of the sovereign to the want of Elementary Schools. Little was done, however.²

The real beginnings of the education of the poor are generally credited to the "Society of the Brethren of the Christian Schools." This Order was founded in 1679, by Jean Baptiste de la Salle, a canon of the Cathedral of Rheims. He drew up a complete set of Statutes for his schools and composed a handbook of Method. For the first time Latin was excluded from a course of studies. He substituted group-instruction for individual teaching, which had prevailed hitherto. At the time of his death, 1719, his Order was established in eight dioceses. In 1785 it was reckoned that 30,000 children were being taught in these schools.

Other societies of less importance undertook the education of the poor. However, it seems that the great majority of the masses, in the days before the Revolution, were untouched by education of any kind. This was the opinion of Matthew Arnold, who made a thorough study of popular education in France in 1861. He says :

"The instruction of the mass of the poor remained very nearly what it had been in the middle ages. In conversing with middle-aged working men in the French provinces, I found almost invariably that my informant himself had attended school; more rarely, that his father had attended it; that his grandfather had attended it, never."³

The education of the grandfather may be taken as typical of his day.

¹ Matthew Arnold, *Popular Education in France*, p. 12.

² *Ibid.*, p. 13. ³ *Ibid.*, p. 21.

Nevertheless, the eighteenth century was not without writers and statesmen who made substantial contributions that resulted in programmes and legislation tending to strengthen the cause of popular education. Rousseau belongs to this group, despite his statement in *Emile*: "The poor man has no need of education." Such an expression must be regarded as inconsistent with his more fundamental contributions to education. His title to fame rests on his philosophy that man is born good, and that it is the business of education to give man freedom to attain the fullest self-realization. The acceptance of such a doctrine must necessarily lead to democratic education.

La Chalotais taught that the peasantry ought not to be neglected in a system of instruction. Finally, it remained for Turgot and Rolland to urge the cause of equality of educational opportunities.

The Revolution afforded the first real evidence that the demand for popular education was strong enough to secure definite expression in law.

The Constitution of September 3rd, 1792, decreed:

"There shall be created and organised a public instruction, common to all citizens, gratuitous in respect of those branches of tuition which are indispensable for all men. Its establishments shall be distributed gradually, in a proportion combined with the division of the kingdom."

This programme seems to have been premature. French society was not prepared for an era of reasonableness at one fell stroke. A long rule of vested interests, superstition, and tyranny could not be thrown off by an act of legislation.

" 'What,' I ventured to ask M. Guizot, 'did the French Revolution contribute to the cause of popular education?' '*Un déluge de mots,*' replied M. Guizot, '*rien de plus.*' As regards the material establishment of popular instruction, this is unquestionably true. Yet on its future character and regulation the Revolution has unquestionably exercised an influence which every Frenchman takes for granted that an enquirer understands, and which we in England must not overlook. It established certain conditions under which any future system of popular education must inevitably constitute itself. It made it impossible for any Government of France to found a system which was not *lay*, and which was not *national*."¹

(2) *The Nineteenth Century records Great Progress*

Just at the time when Secondary education was receiving an organization that completed a stature of two centuries of growth and tradition, primary education was only beginning to have a recognized existence. The same law of 1802, which so completely organized Secondary education, made a few modest provisions for Primary

¹ Matthew Arnold, *Popular Education in France*, pp. 29-30.

Schools. The *commune* was to furnish the school-house for the teacher ; but, for his support, he had to depend upon the payment of his pupils. Probably the order that put these schools under the supervision of Municipal Authorities, and these, in turn, under the Prefects, is a matter of no little interest. Eventually, this method meant supervision by the people, even if we must admit that, at the time of the establishment of this order, it simply meant that Napoleon had substituted himself for the Church.

" The operation of the law of 1802 had wrought little change in the primary schools. In a statistical report of the Department of Vaucluse, published in 1808 by authority of the Prefect, nearly the same picture is drawn of their condition as the Councils-General had drawn in 1801. Nearly one half of the *communes* are without any school at all. Where schools exist, they are often under the care of teachers now old and infirm ; when these teachers are gone, there is no one to take their place."¹

In 1809 a certain Prefect describes the method by which teachers were nominated : " The modes in which primary teachers are nominated," he says, " are extremely various ; in some cantons they have to be examined before a jury ; in others, the municipal council expresses its wishes ; in others, again, the teacher is empowered to open school on his mere personal request, accompanied by the consent of the inhabitants, who enter into no engagement to maintain him."²

After all, Napoleon was too much of a destroyer to be the builder of a thorough-working structure of primary education. The country districts were constantly harassed and swept by conscription. It was not a time to think about schools.

In 1833 elementary education began in earnest. The present system of primary instruction really dates from the law of that year, proposed by M. Guizot, Minister of Public Instruction, and reported by M. Cousin of the Commission which examined it. M. Cousin's idea on liberty marks a real advance in social responsibility : " The principle of liberty admitted as an only principle, would be an invincible obstacle to the universality of instruction, since it is precisely the most necessitous districts that private adventure visits least."³ The doctrine of the *Compagnons*, at the present day, is merely a logical development of that philosophy. What had been facultative now became obligatory. The new law determined what primary instruction was to embrace and the kind of schools to be established. Further, it called into existence responsible Authorities

¹ *Ibid.*, p. 37.

² *Ibid.*, p. 39.

³ See M. Cousin's report in the *Moniteur* of May 22nd, 1833.

to put the plan into execution. The whole machinery was to be set into operation by a joint action of the *commune*, the department, and the State.

"If the commune possessed sufficient resources of its own to maintain its elementary school, well and good. Some had foundations, gifts and legacies, for the maintenance of schools; some had large communal property. In the Vosges, for instance, there are communes possessing great tracts of the beech forests with which those mountains are clothed, whose annual income amounts to several thousand pounds sterling. Where the existing resources were insufficient it was to tax itself to an amount not exceeding three centimes in addition to its ordinary direct taxation; if this was insufficient, the department was to tax itself, in order to aid this and similarly placed schools, to an amount not exceeding two centimes in addition to its ordinary direct taxation. If this was still insufficient the Minister of Public Instruction was to supply the deficiency out of funds annually voted by the Chambers for the support of education."¹

M. Guizot was known for his zeal and devotion to the great cause of popular education. He belonged to a group who strove to awaken the spirit of local interest and independent activity which has always been, and is to this day, the great want in France.

"The results of the law of 1833 were prodigious. The thirteen normal schools of 1830 had grown in 1838 to seventy-six; more than 2,500 students were, in the latter year, under training in them. In the four years from 1834 to 1838, 4,557 public schools, the property of the communes, had been added to the 10,316 which existed in 1834. In 1847 the number of elementary schools for boys had risen from 33,695 which it reached in 1834, to 43,514; the number of scholars attending them from 1,654,828 to 2,176,079. In 1849, the elementary schools were giving instruction to 3,530,135 children of the two sexes. In 1851, out of the 37,000 communes of France, 2,500 only were without schools; through the remainder there were distributed primary schools of all kinds to the number of 61,481."²

In 1850, a reaction swept away much of the law of 1833. The Authorities in whom primary instruction was vested were changed.

"The law of March 15th, 1850, clearly placed the public school teacher under the guardianship of the 'local scholastic authorities.' In articles 18 and 44 it prescribed that each primary school shall be guided and inspected by 'the mayor, and the priest, pastor or Jewish delegate.' Entrance to the school shall always be allowed to the 'ministers of the various religions, especially charged with the direction of religious instruction in the schools.' It is from these local authorities that the teacher must, in pursuance of the ruling of 1851, obtain permission for absence because of any serious or unexpected circumstances. At the end of the Second Empire, Vauclin, a primary inspector,

¹ Matthew Arnold, *Popular Education in France*, pp. 52-3.

² *Ibid.* pp. 55-6.

tells us in his *Mémoires d'un Instituteur français*, 'Before entering the schools, I was obliged to visit the local school authorities, because their influence with the political powers was very great and equal to that of the inspector in every respect. . . . It was from these local authorities that the inspector received all information regarding the manner in which the teachers of the schools performed their professional and political duties, their relations with the inhabitants, etc. I had to invite these officials to be present at the inspection, and it was considered correct to ask them to question the pupils.'"¹

How did the teacher succeed in his relations with the Civil and Ecclesiastical Authorities? A report of the inspectors of the Academy, issued in 1863, is instructive on that question.

"From these reports, we may affirm that harmony reigns, at least apparently, between most of the teachers and the local school authorities. The various inspectors of the Academy note with pleasure that there is mutual understanding, and, on the whole, exceptions to this are rare. . . . However, the inspectors of the Academy do mention a few exceptions and it is interesting to glance through their reports to find out the general and particular causes. One of the general causes is found in the notes of the inspector of the department of Doubs: 'The mayors and the priests, in particular, habitually look upon the teacher as merely a servant who must obey all their orders and follow all their caprices. Instead of treating him with the consideration that his devotion, even more than his profession, deserves, he is treated as a domestic.' This domineering spirit explains the words of an inspector of the department of Manche: 'It is not always the teachers who are wrong. Certain teachers, hurt in their pride, showed a resistance looked upon as misplaced, and a taste for absolute independence.'

"The mayors and the priests in particular made excessive demands upon the teacher who undertook the work of secretary to the mayor or verger to the church. Even if these functions augmented their meagre salaries, they had the drawback of making the teachers dependent, which was always a cause of discontent. There were always complaints from some mayor that his secretary was not punctual or hard-working. Priests were always requesting the presence of the verger during school hours. Sometimes it was to sweep the church, and again, to see to the vestments, etc. These vexations explain why certain teachers, in Aisne, for example, refused to accept these supplementary posts. Quarrels between the mayor and priest often complicated the situation, and Vauclin says that 'sometimes scenes took place before the whole school.' Regardless of how tactful he might be, the teacher had to take sides, with the result that one or the other of the antagonists became his enemy and set a part of the inhabitants against him!'"²

The habit of the clergy of regarding the teacher as a sort of general servant existed in parts of Germany, especially in Bavaria, up to the late Revolution.³

¹ See *L'Ecole et la Vie*, Sept. 30th, 1922, p. 15

² *Ibid.*, p. 16.

³ See Part III, chap. IV (a) (2).

In our hasty review of the progress in education in the several countries under consideration, we are keeping foremost the questions: What is the degree of education among the masses? To what degree does independent opinion exist among the various classes? Who dictated the educational policy at any given time? Matthew Arnold's studies present interesting comparisons between France and Great Britain as they existed a decade before the founding of the Third Republic in France, and the great 1870 school law in England. A summary of these reports¹ will give the reader a distinct impression that Arnold regarded the Public Schools as the best in the world. He supports his opinion by quoting from M. de Talleyrand. With the exception of the English Public Schools, the advantage lies with France. In France public education

"effaces between the middle and upper classes the sense of social alienation; it raises the middle without dragging down the upper; it gives to the boy of the middle classes the studies, the superior teaching, the proud sense of belonging to a great school, which the Eton and Harrow boy has with us; it tends to give to the middle classes precisely what they most want, and their want of which is the great gulf between them and the upper; it tends to give them personal dignity."²

In the opinion of the writer, French secondary education renders just the same service to-day. The gap between the upper and middle classes is certainly less pronounced than is the division in England between the same groups. To that degree, at least, French education is more democratic.

Arnold's comparisons of Primary Schools are especially noteworthy. On reporting on a number of Industrial Schools, he concludes thus:

"In nearly all the French primary schools, the reading and arithmetic are better than ours, the arithmetic in particular being much more intelligently taught by their masters, and much more intelligently apprehended by their children; the information about geography and history is decidedly inferior. I must notice, however, that in the schools of Nancy, and in the excellent Jewish schools in Paris, to which M. Albert Cohn, the president of the Jewish Beneficent Society, kindly conducted me, the boys answered my questions on geography, and, still more, on history, as well as the best instructed scholars whom I have ever found in an English school."³

¹ See Matthew Arnold, *Popular Education in France*, pp. 60-174; also *Reports on Elementary Schools*, pp. 77-84.

² *Ibid.*, p. 75.

³ Matthew Arnold, *Popular Education in France*, p. 99.

After calling attention to certain types of poor children who were excluded from the public schools for a variety of reasons, he concludes the subject of school attendance by stating :

" Yet I could not discover that even in the great towns, where population is thickest, masses of poor children anywhere remained without instruction. There are cases of hardship, such as those I have mentioned, but I should mislead the English reader if I allowed him to think that I found in any French city educational destitution such as that of the 21,025 school-less children of Glasgow, such as that of the 17,177 school-less children of Manchester. I should mislead him if I let him think that I found in France, or that I believe to exist in France, a school-less multitude like the 2,250,000 of England."¹

From all the information at hand there seems no doubt that France was considerably in advance of England at that date (1859) in primary education. The vigorous activity of M. Guizot and his followers had borne fruit.

¹ *Ibid.*, p. 101.

CHAPTER II

THE FRENCH SCHOOLS IN 1914

(a) ADMINISTRATION

The country whose school administration and organization we are now about to examine has a total area of 212,659 square miles, and a population of 39,402,739, including soldiers and sailors in service abroad, and the inhabitants of the newly acquired provinces of Alsace and Lorraine. Of the total number given 4 per cent are foreigners, whose number amounts to 1,500,000.

The impression seems everywhere current that the French educational system is a model of simplicity. In quite a superficial sense this is true. No doubt the idea arises because the system of educational administration is highly centralized, as is everything else in France. The more time the investigator devotes to the study of French school administration, the methods employed in teaching, and the ideals that dominate the various classes of schools, the more likely it is that he will wonder that anyone should ever have thought the system simple.

At the outset we will indicate some of the salient difficulties. We provide ourselves with the latest school law pertaining to French education ; it seems logical and clear. Immediately after, however, someone tells us that, at a certain date, a French Minister of Education issued a decree which influenced the application of certain parts of the law. Here, then, we are confronted with the first difficulty. We seek almost in vain for some Frenchman who can tell us what are the limits to the power of a French Minister of Education to issue these decrees, and we are surprised to learn that our French friend does not know, even though he may be an official in the educational system. Further inquiry will show us that there have been a great many decrees, averaging one for every two years during the last half-century. Some of these decrees are in reality nothing more than changes in the methods of administration, yet they have almost the effect of law. These decrees seem to reflect in a very large degree the political sentiment of the Government that happens to be in power at the time. The next difficulty is the evident

conflict that exists among these various decrees. The whole problem is further complicated by the fact that certain parts of the French school law itself are not carried into uniform execution everywhere in France, to say nothing of the fact that some of the decrees remain wholly dead letters. The extent to which any of these laws, decrees, or *arrêtés*, are enforced is greatly modified by the proportion and influence of the upper social classes in any community, and more especially by the degree of bitterness with which the religious conflict is being carried on in the region in question.

Being forewarned as to the difficulties will perhaps prepare the reader to understand the educational scheme which we shall now attempt to unravel. The diagram which follows (see p. 146) will be helpful in indicating in a general way the whole plan of educational administration.

At the head of the system is the Minister of Public Instruction. He is assisted by the Advisory Council which is composed of five elected members of the Institute, nine high officials appointed by decree, eighteen University professors, ten masters from Secondary Schools, six masters from Elementary Schools, all of whom are elected, and four from Independent Schools, appointed by the Government. This Council advises on curricula, examinations, and books. It delivers final judgment on appeals and confirms the judgment of University and Academy Councils and Councils of primary instruction. It meets twice a year. A permanent committee of fifteen members deals with current affairs.

In addition to this, the Minister is provided with fourteen general inspectors who are occupied with the superintendence of Secondary Schools in France. For the Primary Schools there is a director of primary education. His office is not considered political, and, as a rule, he remains in power even when the Government changes. He is under the orders of the Minister. He, in turn, is aided in the execution of his work by five bureaux dealing respectively with: (1) the personnel; (2) discipline, programmes, and examinations; (3) construction of schools and school supplies; (4) teaching force in the local Primary Schools; (5) finances and scholarships.

France is divided into eighteen Academies.¹ Each of these has a University. A rector appointed by the Minister, and acting as his representative, presides over the Academy, and at the same time performs the usual functions of a University president. The diagram below will indicate the scheme of administration for an Academy.

The rector has general charge over all forms of instruction, but he is subject to decided limitations in certain particulars. The first

¹ This includes Alger in Algeria.

PLAN OF EDUCATIONAL ADMINISTRATION.

AUTHORITIES.	HOW APPOINTED.	POWERS AND DUTIES.
<i>Central Authorities.</i>		
Minister of Public Instruction.	President. ¹	—
Advisory Council (52 members).	Chiefly elected.	Advisory, administrative and judicial over entire educational system.
Permanent Committee of the Council (15 members).	9 members appointed by President, 6 chosen by Minister.	Frequent meetings. Deals with current affairs.
General Inspectors.	President.	Superintendence of Secondary, Technical and Primary Schools.
Director of Primary Education (5 Bureaux).	Minister.	Superintendence of Primary Schools.
	Minister.	Personnel, discipline, programmes, supplies, examinations and construction, in Primary and Normal Schools; and scholarships.
<i>Local Authorities.</i>		
Rectors (17), one for each Academy.	Minister—with approval of President.	General charge over entire educational system in Academy.
Academy Inspectors (99). Generally one for each department.	Minister.	Chiefly confined to Primary Education.
Primary Inspectors (500). One for each <i>arrondissement</i> .	Minister.	Supervision of all the Primary Schools in particular <i>arrondissement</i> .
Prefect.	President—on advice of Minister of the Interior.	Co-operation with Rector on appointment of teachers. Head of Departmental Council.
Departmental Council (14 members).	Chiefly elected.	Assist Prefect in supervision of Primary Schools in department.
Mayor of Commune.	Civil Officer. Communal Council.	Responsible for enforcing compulsory attendance law. Head of Municipal School Commission.
Municipal School Commission.	Municipal Council.	Enforcing and encouraging attendance.

¹ The powers of a French President are not to be compared with those exercised by the President of the United States. In France the Presidential duties are all fixed by decree. In general, one may say that all his appointments are made upon the nomination of the Ministers.

officer under the rector is the Academy inspector¹ appointed by the Minister for each department. This inspector is responsible to separate Authorities. As regards the Normal Schools he is responsible to the rector, whereas his supervision over the Primary Schools is under the control of the Prefect. Under the Academy inspector, there is usually the primary inspector for each *arrondissement*. Of these there are about five hundred. It is so arranged that each one has about one hundred and fifty schools under his supervision. The primary inspector is appointed by the Minister.

At this point it will be necessary to explain the position of the Prefect in the scheme. Here we come against the real bureaucracy in the French Government. The Prefect is the officer who really holds the Government in his hands.² He is appointed by the President of the Republic on the advice of the Minister of the Interior. The time during which he holds office is usually not long, but while in power he does indeed rule. Theoretically the Prefect appoints the teachers on the recommendation of the inspector of the Academy; in reality, however, his power is far greater than this. One may say that it is really the Prefect who controls the appointment. The inspector of the Academy is dominated in his recommendation by the Prefect. Failure to agree between these two officials may carry the case to the Minister of Instruction; even in that case, we are told, the Prefect is most likely to have the disputed question decided in his favour.

The local Senators and Deputies exercise a certain influence in the appointment of teachers, also in their removal.³ French school teachers are very sensitive as to public opinion. The details of some of these difficulties we shall learn later.⁴

It must be understood that as far as school matters are concerned, a department is a division of an Academy. The Prefect as head of the department is assisted in his supervision of primary education by a Departmental Council, composed of fourteen regular members. This Council is made up of four councillors, elected by their

¹ As a rule there is an inspector of this type for each department. In Paris there are eight, and in Lille there are two.

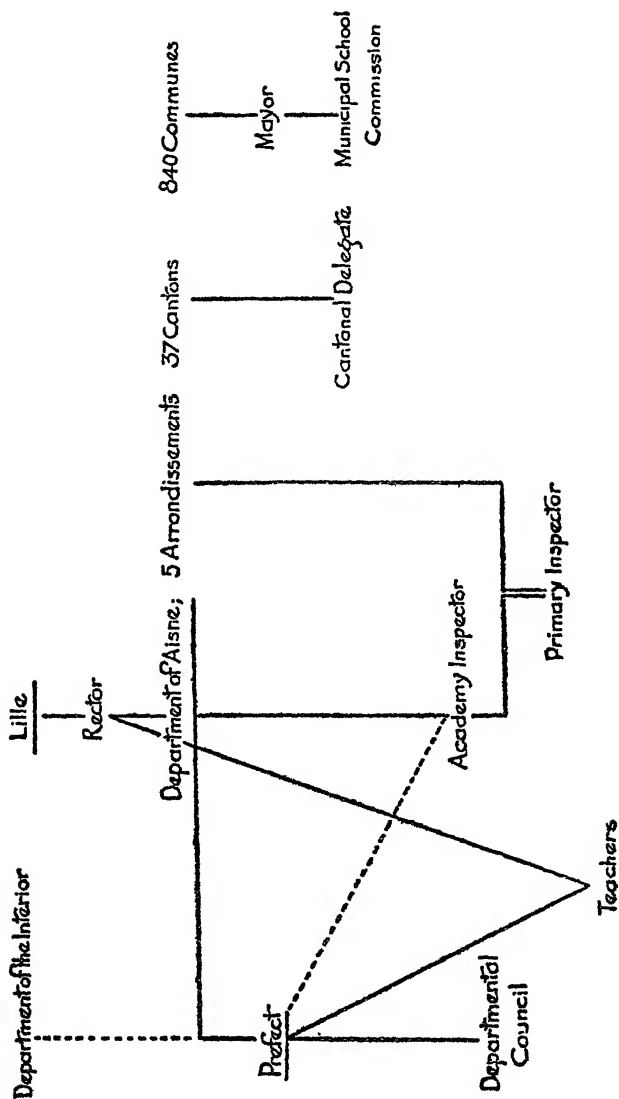
² It is true that each *commune* has a municipal council, but it can do very little without the consent of the central administration.

³ Syndicalism is becoming a growing power. The unity among the teachers themselves is making it more difficult to remove one of their number.

⁴ The Government is not strong enough to allow any great degree of freedom in local administration as understood in Great Britain or the United States. The danger that revolutionary plots will get under way and threaten the stability of the Republic is still great, although the writer realizes that such an observation is denied by nearly all Frenchmen. That seems, however, not to affect the truth of the statement.

Diagram of the School System of the Academy of Lille, Department of Aisne.

Lille is composed of five Departments Aisne, Ardennes, Nord, Pas-de-Calais, Somme



colleagues of the General Council, the *directeur* and *directrice* of the Normal Training Schools, two primary inspectors appointed by the Minister of Education, two primary men teachers, and two primary women teachers elected by the teachers of the department. Should matters arise touching Private Schools, two representatives—one lay and one clerical—are elected by their colleagues to deal with the question at issue. All these members are elected for three years; they receive no salary, but are allowed travelling expenses.

(b) ORGANIZATION

(1) *Optional Routes*

When a French child has reached the age of six attendance at a school becomes obligatory. The parents have four options from which a choice must be made: Firstly, the child may be sent to the *école communale*, which corresponds to the American public school. The majority of the French children go to such a school, but the proportion is far less than is the case in the United States. The common schools in France are still far from enjoying the prestige which attaches to the schools of all the people in the States. Secondly, the child may be sent to *l'école libre*, or the Private School. From the accompanying diagram it will be seen that about one-fourth of all the children attend Private Schools. Thirdly, nearly all Lycées and Colleges have Infant Schools, Preparatory and Elementary Departments attached to them. Some parents give themselves the luxury of sending their children to these at the beginning of their school life. In this connection we may remark that many parents send their children to the public school from the ages of six to nine or ten years, and then transfer them to the Preparatory Department of the Lycée or College. Fourthly, our diagram shows provision for what is known as *enseignement à la maison*, instruction in the home. Very few are educated on this plan. Only the rich can afford it, though the cost is not nearly as much as the average American may imagine.

A woman teacher, possessor of the *brevet élémentaire*, receives in a large number of cases, not more than 125 to 150 francs per month, besides her living expenses. The financial burden of employing a teacher of this type could hardly be considered as an extraordinary outlay.

It may be said that less than 1 per cent of the children are educated in the home. The law requires the child to pass a yearly examination to prove that it is making satisfactory progress. In practice the law is not executed,

(2) *Primary Schools*

The first division is known as the *écoles maternelles*—Kindergarten Schools. These are found in all cities. They form separate schools and each has its own directress. They are co-educational institutions and receive children between the ages of two and six years. Working mothers use these establishments, while they help to provide the family stores.

These schools have a canteen which gives free midday meals to all who wish, besides clothing and shoes. The effect is two-fold. Some families send their children quite regularly, in order to get the meal; on the other hand, some hesitate to send their children to an institution that appears to be a dispensary of public charity. This difficulty is overcome by the *classes enfantines*—infant classes—which are attached to many of the Primary Schools; these have no canteen and receive children between the ages of four and seven years.

We are now ready to begin the survey of the Primary School proper. The diagram shows that the preparatory and elementary class—*cours préparatoire et élémentaire*—extends to the age of nine years. During these years the child is given instruction in morals, civics, reading, arithmetic, writing, drawing, singing, and a little history and geography.

On the completion of the elementary course, the child passes into the middle course—*cours moyen*—which extends to the age of eleven years. During these two years he pursues the same subjects as in the two preceding years, only in more advanced forms. Manual training, physical sciences, agriculture, and horticulture are added. Then follows the *cours supérieur* which prepares for the written and oral examination, leading to the elementary certificate. Until recently the child might present itself for this examination at the age of eleven years. Now the twelfth year must be completed. Most children take advantage of the concession which the law allows. This means that, in theory, France has compulsory school attendance to the age of thirteen years, but that in practice twelve years is the usual leaving age.¹

Next, the reader may wish to know what constitutes the difference between the curriculum of the *école laïque*—public school—and the *école privée*—private school. The curriculum of the latter is the same as that in the public schools except that nearly all of them give religious instruction. A certain number charge school fees.²

¹ For further information regarding the curriculum, teaching and inspection of these schools, see pp. 160-5.

² "Recent statistics establish the fact that 33 per cent of the pupils of both sexes secure the elementary certificate."—M. Adrien Veber, Deputy, in his *Report on Public Instruction*, 1918, p. 181.

(3) *Continuation Schools and Advanced Primary Schools*

The foreigner experiences no end of difficulty in learning the names of the different types of schools and the conditions underlying their organization. One is confronted with a list of words that have wide possibilities as to meaning. When a Frenchman is asked to explain these terms, he begins by using another set of expressions that are equally confusing.

After the elementary certificate has been obtained the child may enter the *cours complémentaires* which, according to the law of October 10th, 1886, were classes of continuation instruction, annexed to Elementary Schools. Up to 1919, the course of study was of one year's duration. There was no compulsory programme; it was drawn up by the director and treated principally of revisions of and additions to the subjects taught in the *cours supérieurs* of the Elementary Schools, drawing if necessary upon the programmes of the Advanced Primary Schools, especially those of the first year.¹

The courses of study are adapted to the local occupations of the region or village. The writer has visited schools that were given over largely to instruction in agriculture, others to navigation, while still others partook of an industrial or commercial character. These courses will not be maintained for less than twelve pupils. The hours of study are the same as those of the regular school. In most instances, there is only one teacher for the whole course. In certain schools, however, as for example in Versailles, it is customary to have two teachers, one for the literary subjects, and the other for science. This seems to be a very satisfactory arrangement. In such districts, the *cours complémentaires* take the place so completely of an Advanced Primary School,² that a demand for the latter hardly arises. These courses prepare pupils for the examination leading to the *brevet élémentaire*. The age requirement for this examination is fifteen years. The total enrolment in these courses is estimated at 56,000 pupils.

The Advanced Primary School, *école primaire supérieure*, may be compared with the American High School. The course covers a period of from three to five years. The French pupil generally enters the *école primaire supérieure* at the age of thirteen, which is at least a year earlier than when the American child enters the High School.

¹ This course was changed in 1920. See p. 172.

² Paris has five schools for boys, and only two for girls. The provision is wholly inadequate. For illustration, each year there are over one thousand candidates who apply for admission to the girls' schools. Only two hundred are taken. The two schools enrol something more than one thousand girls.

The French child must present the elementary certificate already mentioned, and pass a competitive examination besides.

This gives a selection of pupils, which is one reason for better work and a more serious attitude than is obtained in an American High School where the group is not selected. The first fact that impresses the visitor when entering an *école primaire supérieure*, is the realization that it is a place where serious and interesting work is in vogue. Attending this type of school because it is the fashion, and carries with it a certain prestige, is a notion that has not yet taken root here. The American High School children have a better time, perhaps, but their work is certainly more slipshod.

There are additional considerations that favour more effective work in the French school. The curriculum and class-work are planned with more exactness, and the teachers undergo a more specialized training for the subjects they are to teach than is the case in the American school.

The Advanced Primary School is not a part of the Elementary School, but an independent organization under its own director. It may, however, be attached to another institution. In 1920, 153 were attached to an Elementary School, 9 to an advanced Technical School, 55 to a College, and 1 to a Lycée. There were 255 wholly independent. The number of schools for boys and girls is in the ratio of three to two.

The curriculum¹ formerly included French, history, geography, mathematics, science, morals, and civic instruction. In addition there are a great many specialized courses which fit the pupils for the occupations of the locality. Pupils are prepared for the *brevet élémentaire*, as in the case of the *cours complémentaires* described elsewhere.² The majority of the pupils seek a more advanced diploma, known as the *brevet d'enseignement primaire supérieur*. It is usual to devote the first two years to general instruction. After that, the school is divided into sections. Their number and type of work vary according to the size of the school and the needs of the locality. In Paris, there is one section of third-year work that continues the general instruction of the first two years.

There is a Normal School section that prepares especially for the *brevet élémentaire*, and the competitive examination for entrance to a Normal School.³ Then there are the commercial and industrial sections which lead to the *brevet d'enseignement primaire supérieur*

¹ For the revision, see p. 173.

² See p. 172.

³ The entrance examination for the Normal School varies greatly. The standard required for women is much higher, owing to the fact that the candidates are so much more numerous.

already mentioned above. These cover the third and fourth years. Finally there is a section that leads to the *brevet supérieur*. This also comes in the third and fourth years.

The Advanced Primary School must be looked upon as largely a local enterprise. The initiative for the establishment comes from the community and not from the State. However, the State does pay the teaching staff. The community furnishes the building, equipment and incidental expenses.

In 1920 there were 62,000 pupils in these schools.

(4) *Technical and Commercial Schools*

In connection with certain comparisons made with England and Germany, we had occasion to note that France aims to secure industrial and commercial proficiency by the training of highly skilled experts and a certain number of foremen to direct her industries. For the rank and file of her workmen very little is done. The whole number of students following courses in technical education in both public and private schools is about 70,000, which is less than 10 per cent of the total number of adolescents under the age of eighteen employed in trade or commerce.¹

(5) *Courses for Young People and Adults (l'Enseignement post-scolaire)*

The situation of popular instruction (*l'Enseignement post-scolaire*) has been carefully summed up by M. Ducos² in *Le Manuel Général* for December 24th, 1921. He says :

"Out of the two and one-half millions, or thereabouts, of adolescents between the ages of thirteen and sixteen, only 250,000 attend any schools, advanced, primary, technical or secondary. Among the remaining 2,250,000 how many are there who, during those three years, really receive any continuation instruction? According to the statistics arrived at in December, 1920, the number was 55,998. At that date, 39,027 pupils attended public continuation classes, and 16,971 attended private ones. If it is held in mind that classes for adults, except those for the illiterate, exist only on paper, that organizations for the spread of popular knowledge are dead, that the *Ligue de l'Enseignement*, in spite of the merit and devotion of its leaders and members, succeeds only in getting up a few fine lectures, and then only in the bigger towns, you will realize that among the 2,250,000 adolescents who are deprived of secondary instruction, there are only 56,000 pupils benefiting by a more serious development of the rudimentary education they receive between the ages of six and thirteen.

"Is it not a disgrace to know that the proposal laid down by

¹ For comparison with England, see p. 36. In 1919, new legislation was passed; see p. 171.

² The project by M. Ducos is discussed elsewhere, see p. 195.

M. Ferdinand Buisson in 1911, to add continuation instruction to elementary instruction, has not even been reported on; that M. Viviani's project has not even been discussed; that the Senate has just rejected the project which had in view the prolongation of compulsory education to the age of fourteen; that in spite of the early warnings of the eminent inspector-general of continuation school activities, M. Maurice Roger; that, in spite of the alarmist declarations of men such as M. Lavissee, whose well-known cry 'Continuation education is a question of salvation for France' must not be forgotten; in spite of the pressing claims of the working classes represented by such men as M. Jouhaux and M. Merrheim, and by an intelligent leader such as M. Schneider—in spite of all this, the French Parliament has up till now done absolutely nothing to develop general continuation education and thus crown the work done by the elementary schools?"

Popular instruction gets its main legislative sanction from a decree (*arrêté*) of 1882. It contemplated courses for three types of students: (1) courses for illiterates; (2) special or complementary courses for young people who desire to complete the instruction acquired at school; (3) lectures and conferences for the dissemination of general knowledge.

A decree of 1884 fixed the responsibility for organizing such courses upon the municipal council. The *commune* pays all expenses with the exception of a small fraction which the State may contribute toward the salary of the teachers. The duration of the course is fixed at five months with three one-and-half-hour periods per week.

In 1919-20 the numbers enrolled in these evening classes were: boys and young men—303,446; girls and young women—172,393. The number who are reported as having attended with some degree of regularity was as follows: boys and young men—183,542; girls and young women—114,647.¹

When one realizes that there are over two million between the ages of thirteen and sixteen who ought to be receiving some kind of continuation instruction, the above statistics only emphasize the real needs of French education. Further, primary inspectors and others in authority have assured the writer that the attendance figures just cited give an impression that is more favourable than the situation really warrants.

"Among twenty pupils enrolled perhaps two or three will come," said a primary inspector in the presence of the writer and a director of a Normal School. The director added, "*L'enseignement post-scolaire* exists only on paper," and to this the inspector nodded assent.

The teacher receives almost no pay for this work. The State contributes a little. The *commune* and philanthropic societies add to

¹ See *Rapport sur les œuvres complémentaires de l'école publique en 1920-21*.

this amount. One hears of instances where the sum-total for the five months' course amounts to the ridiculously small sum of three hundred to five hundred francs. In some cases there is no pay at all. There are, however, certain of the wealthier *communes* that pay a salary that is quite commensurate with the salary received for the regular day instruction.

(6) *Normal Schools*

In a Normal School the American feels quite at home. Teachers and pupils have that genuine democratic spirit which strikes one very forcibly. Here are seen the deepest appreciation and the most real understanding of American ideals. The international point of view is quite in evidence. The men and women of this group do practical thinking in terms of the events that are happening in an actual world. This progressive attitude is a natural result of the organization of the school and of the class of people from which the pupils are drawn.

The French Normal School has a long and eventful history. Its discussion received due attention in the Convention of the Revolution. It enjoyed a chequered career until the days of Guizot, who put systematic regulations into effect in 1832. *The Chart of Normal Schools*, as his work has been styled, bears testimony to the influence and permanence of his efforts.

The Normal School began a new life during the ministry of Jules Ferry (1879-81). His work was ably supported by the present progressive member of the Chamber of Deputies—M. Buisson—who was then Director of Primary Education. Education—free, laic and compulsory—began in earnest in that period.

In general each department has two Normal Schools, one for young men and the other for young women. Before the War, these furnished nearly two-thirds of all the teachers for the public schools. The Normal Schools are directly under the rector of the Academy, though most of the inspection is done by the Academy inspector of the department in which the school is located. The State pays all the expenses of the school, including the living expenses of the pupils while at school. The course covers a period of three years.

In order to enter a Normal School the candidate must be between the ages of sixteen and eighteen, hold the *brevet élémentaire* and agree to continue in the public school service for ten years.

France has made another unique provision for the training of teachers who are to instruct in the Normal Schools. There are two such institutions, one at St. Cloud for men, and the other at Fontenay-aux-Roses for women.

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(7) Secondary Schools

The Lycée and College, as a power in the French State, have already been noted. It remains for us to relate these schools to our diagram,¹ in order to give the reader a more definite idea of their internal organization. This is of special importance for our thesis in view of the fact that the greater part of school reform agitation centres round secondary education.

In 1913 there were in existence 343 Secondary Institutions for boys, of which nearly one-third were Lycées and the remainder Colleges. Their enrolment for that date was 100,203. In 1919, the number was 351, and the enrolment was 95,734. Although the Colleges are twice as numerous, the sum-total of their enrolment is only about one-half of that of the Lycées.

Since 1880, the State has provided secondary education for girls. At present there are 84 Lycées, of which seven are in Paris. There are 84 recognized Colleges. The total Lycée and College enrolment for 1919 was 45,168. Besides these, there were 54 State institutions giving what is called secondary courses. In 1919 these schools enrolled over 5000 girls.

In addition to these State schools there exists quite a number of *institutions libres*—free schools. These are directed by the laity or by ecclesiastics. Speaking generally they follow much the same programme. It is very difficult to give statistical information, and one is warned, on all sides, that such information, were it given, would be quite unreliable. The battle between the free and the State schools is still going on. What each group says about the other would make interesting though not very pleasant reading.

The present curriculum has been in use since 1902. We submit the programme, as given by the official regulations. The regular College or Lycée course begins when the child is ten years of age. It covers a period of seven years which is divided into two cycles: the first of four and the second of three years. In the first cycle, boys can choose between two sections. In one they are taught (besides subjects common to both) Latin, as a compulsory subject, beginning in the first year of the course, i.e. in the sixth class, and Greek, as an optional subject, beginning in the third year, i.e. in the fourth class. In the other section, there is no Latin or Greek, but fuller teaching is devoted to French, science, drawing, etc. In both sections the curricula are so arranged that, after passing through the first cycle, a boy has acquired an intellectual training that can be made to suffice

¹ For further information concerning the curriculum and recent changes, see p. 199.

by itself and that forms a whole. At the end of this cycle, a diploma of lower-grade secondary study can be granted, in consideration of marks gained during the four years' course, and after consulting the masters who have taught the classes. In the second cycle, boys can choose between four main sections : (a) Latin and Greek, (b) Latin and a fuller study of modern languages, (c) Latin and a more thorough study of sciences (sciences include mathematics), (d) modern languages and sciences, without Latin. Section (d), which will usually be taken by boys who have done no Latin in the first cycle, is also open to boys who give up Latin after completing their four years' course. It is also decided that, subject to ministerial approval, Academic Councils can arrange, in a certain number of schools, a special two years' science course, adapted to the particular needs of each district, and to be taken after the first cycle, with recognition by a diploma granted upon examination. The *Baccalauréat*, or Bachelor's Degree, has now been given an identical title for all subjects (no longer being divided into *ès Lettres*, *ès Sciences*, *moderne*), and confers the same privileges on candidates of all sections. It is taken, as before, in two parts, separated by at least a year's interval : the first part being an examination in the subjects of one of the four sections of the second cycle, and the second part being a test in philosophy or mathematics as the main subject, though either of these alternatives embraces, in part, the other, and physical and natural science besides. The time-table is arranged as follows :¹

FIRST CYCLE

DIVISION A

	Sixth Form		Fifth Form		Fourth Form		Third Form
French	3	..	3	..	3	..	3
Latin	7	..	7	..	6	..	6
Modern Languages . .	5	..	5	..	5	..	5
History and Geography .	3	..	3	..	3	..	3
Arithmetic	2	..	2	..	—	..	—
Mathematics	—	..	—	..	2	..	3
Natural Science . . .	1	..	1	..	1	..	—
Drawing	2	..	2	..	2	..	2
Moral Teaching . . .	—	..	—	..	1	..	1
Greek (optional). Boys who take this are excused two hours' Modern Languages and one hour's Drawing .	—	..	—	..	3	..	3
	<hr/> 23		<hr/> 23		<hr/> 26		<hr/> 26

¹ Norwood and Hope, *Higher Education of Boys in England*, p. 87.

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DIVISION B

	Hours per week							
	Sixth Form		Fifth Form		Fourth Form		Third Form	
French	5	..	5	..	5	..	4	
Writing	1	..	1	..	—	..	—	
Modern Languages	5	..	5	..	5	..	5	
History and Geography	3	..	3	..	3	..	3	
Arithmetic	4	..	—	..	—	..	—	
Mathematics and Geometrical Drawing	—	..	4	..	—	..	—	
Mathematics, Book-keeping, and Geometrical Drawing	—	..	—	..	5	..	5	
Natural Science	2	..	2	..	—	..	1	
Physics and Chemistry	—	..	—	..	2	..	2	
Drawing	2	..	2	..	2	..	3	
Law (public and civil)	—	..	—	..	—	..	1	
Moral Teaching	—	..	—	..	1	..	1	
	<u>22</u>		<u>22</u>		<u>23</u>		<u>25</u>	

SECOND CYCLE

SECOND FORM

	Hours per week							
	Section A		Section B		Section C		Section D	
	Greek-	Latin	Latin-	Modern	Latin-	Sciences	Sciences-	Modern
	Languages		Languages		Languages		Languages	
French	3	..	3	..	3	..	3	
Latin	4	..	4	..	4	..	—	
Greek	5	..	—	..	—	..	—	
Modern History	2	..	2	..	2	..	2	
Ancient History	2	..	2	..	—	..	—	
Geography	1	..	1	..	1	..	1	
Modern Languages	2	..	7	..	2	..	7	
Mathematics	2	..	2	..	5	..	5	
Physics and Chemistry	1	..	1	..	3	..	3	
Practical Science Work	—	..	—	..	2	..	2	
Drawing	2	..	2	..	4	..	4	
Geology (12 one-hour lec- tures for all sections)	—	..	—	..	—	..	—	
	<u>24</u>		<u>24</u>		<u>26</u>		<u>27</u>	

FIRST FORM (formerly Rhetoric)

	Section A Greek- Latin	Section B Latin- Modern Languages	Section C Latin- Sciences	Section D Sciences- Modern Languages
French	3 ..	3 ..	3 ..	3
Latin	3 ..	3 ..	3 ..	—
Extra Latin	2 ..	2 ..	— ..	—
Greek	5 ..	— ..	— ..	—
Modern History	2 ..	2 ..	2 ..	2
Ancient History	2 ..	2 ..	— ..	—
Geography	1 ..	1 ..	1 ..	1
Modern Languages	2 ..	7 ..	2 ..	7
Mathematics	1 + 2*	1 + 2*	5 ..	5
Physics	1 ..	1 ..	— ..	—
Physics and Chemistry	— ..	— ..	3 ..	3
Practical Science Work	— ..	— ..	2 ..	2
Drawing	2* ..	2* ..	4 ..	4
	<hr/> 22 + 4*	<hr/> 22 + 4*	<hr/> 25	<hr/> 27

* Optional.

PHILOSOPHICAL AND MATHEMATICAL FORMS

	Hours per week			
	Philosophy Section A	Section B	Mathematics. Section C	Section D
Philosophy	8½ ..	8½ ..	3 ..	3
Greek and Latin	4* ..	— ..	— ..	—
Latin	— ..	2* ..	— ..	—
Modern Languages	2* ..	3 ..	2 ..	3
History and Geography	3½ ..	3½ ..	3½ ..	3½
Mathematics	2½ ..	2½ ..	8 ..	8
Physics and Chemistry	3 ..	3 ..	5 ..	5
Natural Sciences	2 ..	2 ..	2 ..	2
Practical Science Work	— ..	— ..	2 ..	2
Drawing	2* ..	2* ..	2 + 2*	2 + 2*
Hygiene (a course of 12 one-hour lectures)	— ..	— ..	— ..	—
	<hr/> 19½ + 8*	<hr/> 22½ + 4*	<hr/> 27½ + 2*	<hr/> 28½ + 2*

Optional.

(c) SCHOOL ATTENDANCE

(1) *What the Law requires*

The efficiency of a school system is determined somewhat according to the attendance records of the pupils. The two preceding divisions have given the reader a sketch of the manner in which the schools are administered and organized. It yet remains to be seen in what degree the whole system is put into execution. For this, we

must know what the attendance laws are and how stringently they are applied.

Carnot promulgated the decree of 22 Frimaire, in the year II, which established compulsory attendance, but it remained a dead letter. The Faloux law of 1850 did not mention it.

The legislation of 1881 abolished school fees. The law of 1882 followed in logical procedure : first it established lay schools (*laïcité*) and then it laid down the principle of obligatory attendance between the age of six and the end of the thirteenth year.

Fifteen days before the opening of the schools, the parents are to inform the mayor of the *commune* where they intend to send their children. This information is requested by means of a form which is sent to all families. When the child leaves a school the parents or guardians must give immediate notice to the mayor, at the same time indicating in what manner the child's education is to be continued. Parents are responsible for the absences of their children.

Children who are taught at home must, starting from the end of the second year of compulsory attendance, be examined annually in subjects taught to pupils of a corresponding age in the public school and in accordance with the forms and programmes set by the decree of January 18th, 1887.

In the case of children who attend schools, parents must inform the head master or mistress of the cause of absence. Illness, death of a member of a family and exceptional cases are legitimate causes for staying away. The law provides for municipal school Commissions to supervise and encourage school attendance. The members, who include the primary inspector and the delegate from the *commune*, are chosen by the Council. The mayor, or someone appointed by him, presides over the Commission. It has no control, however, over the school or the teachers, and is called upon only to pronounce certain sanctions. It begins by the application of graded measures of punishment : first, a warning is sent to the parent to appear before the Commission ; if he refuses to appear, his name is posted up. Should this second measure also fail, it becomes the duty of the primary inspector to call the parents before the Departmental Council. The judge may then inflict a fine of from one to fifteen francs, or prison for from one to five days. The judge, however, is not bound by the complaint of the primary inspector and may absolve the accused altogether. Children may be excused from attendance by the school Commission for a period not exceeding a fortnight. The request for such absence must be addressed to the primary inspector.

School treasuries (*caisses d'école*) were instituted by the law of

1867, and made compulsory by the law of 1882, but without *sanctions*. They are meant to encourage and facilitate school attendance by providing rewards for the assiduous and help for the indigent pupils. The law of 1882 anticipated grants for this, but, through lack of credit being voted, it came to nothing. The State merely gives subsidies. The sources of these treasuries, outside the subsidies, are voluntary subscriptions and communal or departmental grants. They are established at the demand of the Municipal Council which is under the control of the Prefect. The *percepteur* manages the funds. They cannot give aid to Private Schools, but help may be given to all children of school age.

(2) *The Results obtained*

The results¹ at first were very encouraging. The cases of non-attendance at the beginning of the school year 1882-83 (October, November, December) were very few. It was believed that the new law would be enforced as were the others.

The main fault seems to lie in the composition of the school Commission. The members will not run the risk of displeasing their electors. The landowners who employ children on their estates will not proceed against the parents. The primary inspector cannot watch over all the deliberations of the school Commissions of all the *communes* in his district. It is expected that the mayor will exercise the power vested in the school Commission and impose the *sanctions* of which we have already made mention. Mild as such punishments seem to be, the mayors of France fear to make use of the provisions of the law.²

¹ That the law has failed is shown by the following: "On the first of June, 1911, out of 5,502,520 children inscribed on the school lists, 1,252,776 were running the streets. (This was one-fifth of the scholastic population.) And I am obliged to admit that, during the war, the statistics were even higher. By the examination to which conscripts were submitted last year, it was shown that one-fifth could not read or write, and 22 per cent were obliged to follow an elementary course to regain the rudimentary knowledge painfully acquired at school."—E. Glay, in *L'Ere Nouvelle*, May 28th, 1922.

² The mayor of a city of 40,000 inhabitants informed the writer that nothing was done in his town to *enforce* school attendance. He confessed that people would not support the application of the law. In another city of 35,000 inhabitants, in the South of France, the writer was particularly impressed by the circumspect attitude that the mayor assumed as soon as the question of school attendance was proposed. It was quite evident that that was the one subject he did not want to discuss; however, being confronted with direct questions, he stated that in his opinion school attendance was fairly regular, but he added that the children of the Spanish inhabitants were a source of no little difficulty in this respect. The writer was much interested to learn that both these mayors were under the impression that the law required school attendance only to the age of twelve years—a view which was found to be quite general. The fact that the law permits the possibility of

In many important towns, in industrial centres particularly, where the working population is not fixed, the list prescribed by Article 8 of the law does not exist or it consists merely of the names of the pupils in public or private schools as given by the teachers. Those alone are under the law who conform to the law. The others have only to keep in the background or to declare that their children attend Secondary Schools, for the law authorizes no control outside the Primary Schools. The inefficiency of the law is everywhere evident.

The attendance was deplorable during the War. There has been a slight improvement at the end of this first decade, but on the whole it continues to be rather mediocre. Quite a number of projects have been presented to Parliament for consideration, but no law has been voted. The question has not only the opposition of certain of the indifferent conservatives, but the active hostility of the Church group, who are pledged for all time to oppose any strengthening of the lay school.

A Ministerial decree of January, 1924, once more called the attention of the mayor to his duties as school attendance enforcement officer. No recognizable improvement resulted. The teachers continue to register pressing complaints of poor school attendance.

(3) *Causes of Absence*

What are the causes of these constant absences, the lateness in coming to school, and the early leaving, all of which paralyse the efforts of teachers and prevent the intellectual growth of many children? Who is to be blamed?

The need of help on the land has become very acute especially during and since the War. In urban and rural districts especially, lack of labour and absence from school bear direct relation to each other.

On the hazy pretext of a shortage of agricultural labour many families in easy circumstances do not send their children to school until the middle of November and take them away before the end of June. And they withdraw them from school altogether well before the end of their twelfth year.

Some parents plead great poverty—lack of shoes, of decent clothes, nothing but dry bread to give them for lunch, etc. They let the children run about the lanes or streets, or, for five or ten francs, hire them out to a farmer for a few months.

going up for the elementary certificate at twelve years of age has led people to feel that school life ended at that age. Out of all the children who attend the public schools, it is estimated that 50 per cent finally present themselves for this certificate, and out of that number 80 per cent pass.

Other causes are indifference, lack of conscience and the opinion, still firmly held in many country districts, that *for the cultivation of the ground instruction is not necessary*.

Again, the charms of the best season in the country, the attractive walks in the shaded lanes and by the banks of the river, with little companions who are "keeping the cows" appeal irresistibly to the little country boys.¹

Another cause of indifference toward the public schools must be attributed to the hostile attitude of many of the clergy. In the course of the writer's visits through the country, he was surprised at the number of times the teacher found it necessary to register complaints with the primary inspector as to the manner in which the local priest was interfering with the attendance and general welfare of the school. Sometimes he was trying to undermine the school by exerting a subtle and malicious influence over the mayor, or he was arranging for special church services at hours that would draw the children from school; or, again, he was instrumental in organizing local societies which offered clothing and food supplies to certain families on the condition that they withdrew their children from the public school and sent them to the free school, i.e. Church school, instead.²

¹ The writer had the pleasure of accompanying, for some weeks, a primary inspector on his round of visits to the schools in the country. As we went from school to school we often encountered children of from ten to twelve years of age herding the cattle along the highway. Again, we met others who found it more profitable to carry golf clubs on the links for Englishmen, who were enjoying the inviting spring days on the French coast. This same fact was noted, in the French Parliament, by Senator Pinard, who said: "In spite of all the Senate does, you will accomplish nothing, for the improvement of school attendance, until you enable the father of the family to live without being obliged to send his children, from their seventh year, to look after the cows."—*Manuel Général*, December 24th, 1921.

² M. Yvon Delbos, in *L'Ere Nouvelle* for December 9th, 1921, calls attention to the large number of *Congréganistes* schools being opened each day without legal authority; also to the fact that there is being introduced into the army a spirit of political and religious passion. In the *Journal* of the same date, M. Héry, Senator for *Les Deux Sèvres*, is reported to have interpellated the Chamber regarding the status of the religious establishments which had been closed since the separation of Church and State, and which, since the resumption of diplomatic relations with the Vatican, were once more opening their doors in the guise of secularized schools. Further, he went on to say: "The Catholics are organizing veritable missions in France, whose efforts are directed against republican laws and against attendance at public schools. We have *laïcisation* laws; it is not sufficient to proclaim them in Parliament, they must be applied."

An editor of a Catholic paper told the writer that the *Congréganistes* were getting back into the schools as teachers, though not in robes. In proof of this, he cited his own sister and other family friends as examples. Further, he volunteered the information that, in times past, an *école laïque* had been known to remain in session all the year without a single pupil. Among his last remarks there was one of more than usual interest—"Don't forget," he said, "that the Catholics are masters in France."

France allows great liberty in certain directions. The not infrequent attacks which the clergy make against the schools from the pulpit and in their press would not be tolerated in the United States. Public opinion would force them to give more proof for their statements, and failing in that, they would be requested, in no unmistakable terms, to do less talking.

CHAPTER III

MODIFICATIONS IN THE SCHOOL SYSTEM

(a) AS AFFECTED BY FOREIGN RELATIONS

When the mind begins to reflect on the mountain of hopes that rose above the horizon, during and immediately after the War, and then suddenly turns to the actualities of the hour, it is wellnigh impossible to resist resignation to despair. What eye-witness of those days will ever be able to forget the solemn promises that men made to each other and to themselves, that the sad and disheartening experiences of war should never again be allowed to put into jeopardy the material and spiritual treasures of a State, or the very existence of a nation itself?

There was to be a new and more enduring unity within each nation and among nations. No class of society, no institution, either social or religious, was to escape transformation. The culture of the ages was to be placed on a sure and firm foundation. Even permanent peace was hovering plainly in sight and was soon to be welcomed to a final abode in the hearts of men.

Now, deep anxiety hangs over every moment. Each day's world-events seem to raise the question whether the victory, so gloriously won, really established the Peace of the World, or merely marked a truce, which may serve as a new alignment of the nations preparing for continued imperial conquests.

No doubt each nation has its own set of facts and related events that explains the failure to attain many of the ideals and readjustments that seem to be corollaries to the Great Victory. As for France, the one outstanding fact that will explain more than anything else the tardiness and even hesitancy in reform legislation, is the question of the stability of the Peace. No class or group in France seems at all convinced that peace is permanent. There exists a deep-seated fear that, within a comparatively short term of years, perhaps, the War will have to be fought over again. Ask any Frenchman what are his ideas on the question of the stability of the present order, and you will at once be presented with a long list of arguments, establishing dozens of possibilities of renewed

world-slaughter. It is only fair to say that many of his points are well taken, and perhaps no fair-minded listener would dare challenge the general correctness of his misgivings.

The feeling of insecurity in France was greatly increased as it became more and more evident that the United States would not ratify the Treaty of Versailles. Certain reform societies disbanded altogether upon the realization of this new and unexpected fact. Others changed their reform programme entirely. The people were seized with the feeling that France must secure safety on the outside before becoming engrossed too deeply in internal affairs. In the meantime, school problems were left in abeyance.

America's action was sufficiently influential to have a marked effect on the organization and policies of the French Government. It was one of the chief factors in bringing to the front a group of statesmen who, even if judged generously, would have to be regarded as highly conservative. Many intellectuals look upon the attitude and acts of the present Government, especially with regard to social and educational matters, as plainly reactionary.

Now it is an open secret that America is no longer regarded in the favourable light that prevailed at the end of the War and during the days of the Armistice. The prestige of "things American" is on the wane. The day is past when the Great President could solemnly tell his fellow-countrymen that "There is a spiritual leadership that we may assume." This "leadership" gave every promise of being genuinely effective in speeding many reforms that looked to American practices and institutions as models. The blessings would have been wholly mutual. Few Americans really know what the deeper values of French culture are. It is a case where we could have given much, but, in return, we might have received even more.

Few reforms can be carried by reason alone. Brains are too rare for that. The convincing quality of an argument lies in the advantage of being able to cite some country where the reform that is proposed is already in successful operation. It means everything if the nation cited as an example is held in high esteem. Now the War has left the foreign relations of all countries in a state of mutual distrust. France is no exception; her foreign relations are in no wise conducive to favourable action in the form of progressive social legislation. For the moment, those who advocate freeing the potentialities of all the people are going to have reason to rejoice if the country does not witness a retreat from the route of democratic opportunity and enlightenment.¹

M. Briand, the Premier, in his famous speech of September 5th,

¹ The preceding account represents the situation as it existed in 1923.

1929, at Geneva, heralded a new hope. Among other pronouncements he denounced those who were attempting to poison the uprising generation with the idea that there could be no permanent pacification. He declared "such men are sowing the germs of war, they are abominable criminals. On the day when children and youths are taught the love of peace, when they are taught to respect sister peoples, to seek for what unites men rather than what separates them, we shall no longer need to measure out security and set in motion the machinery of the Covenant, for on that day peace will already be established among the nations."

France needs peace. She is not territorially ambitious, having the largest colonial population outside Great Britain. She absorbs more people than any other country outside the United States. Hence in the main anything that will bring stability will be favoured. Briand has already announced a policy for a United States of Europe as follows :

"I believe that between peoples who find themselves geographically grouped like the peoples of Europe there should exist some kind of federal link. Such peoples ought to find it possible at any moment to establish contact with one another to discuss their common interests, to take common resolutions, to establish bonds of solidarity which would permit them to confront the gravest crisis as occasion might dictate."¹

This is to proceed economically first, politically second. As an emissary of peace his influence will be reflected in the public schools. There is definite evidence already that the courses in history and civics are being approached more from the international angle.

As another form of the realization of the larger idea an exchange of pupils between France and Germany has been undertaken. Active committees in both countries are at work helping the transfer of some three or four hundred French and German children to each other's country for a summer vacation. They are made welcome visitors in a foreign home. They learn not only the language but, what is more important, an appreciation of culture and hospitality. The French Government has specifically assisted the work by reducing the railroad rates.²

European economic unity is an ideal the realization of which is paramount to continental peace. The schools of the next decade will be called upon to help in effecting this new status in foreign

¹ The great contradiction lies in the army, which is larger than in 1924. However, the new disarmament projects may go far towards removing that menace to world security.

² An exchange of musicians and opera companies is likewise being made at frequent intervals.

relations. Briand appears to be heaping his own measure rich and overflowing.

(b) IN ADMINISTRATION AND ORGANIZATION

(1) *No Radical Changes*

Perhaps it was not really to be expected that the countries that won the War would feel themselves under the necessity of making any decided innovations in their system of educational administration and organization. The fact that they were victorious seems to have been taken, in all the Allied Countries, as real evidences that what they had was good and merited continued confidence. Satisfaction with themselves was so great that it has resulted in a more intense nationalism which, in turn, threatens to express itself in school legislation that will positively show marked traces of the inception of retrograde movements ; and France is no exception.

The effect of the War has not yet recorded any changes in the French system of education that are destined to have any far-reaching consequences. Momentous legislation has been proposed, and much of it is receiving serious discussion. Some of the projects are highly democratic and progressive, others are reactionary in the extreme. Four years after the Armistice an independent observer found difficulty in determining whether the reactions of the War and the Treaty of Versailles are leading France towards an era of progression or of complacency.

And now in the second decade there are still few changes of outstanding importance to be noted. There has been a slight depression in the quality of the elementary instruction. The children now at school were born during the years of the War, and hence many are found who suffer from decided physiological deficiencies. These deficiencies are certain to be recorded in the institutions of secondary grade a little later.

(2) *Vocational Schools in Agriculture*

Instruction in agriculture was reorganized by the law of August 2nd, 1918. The system comprises various types. One type is limited to a course of two winters of three or four months each. The pupils must be at least fifteen years of age. Such courses may be attached to Higher Schools of Agriculture, Lycées, Colleges, or Higher Primary Schools. Another type is known as Continuation Schools for Agriculture. Here pupils must be thirteen years of age. The course extends over four years of 150 hours per year. In 1920 there were 549 courses organized with an enrolment of 6000 pupils.

Besides the above there are twenty schools of apprenticeship for agriculture and a limited number of farm schools. In general these schools afford a course of two or three years in practical farming. Both sexes are admitted.

In 1920 Parliament gave further encouragement to agriculture and domestic science by authorizing new schools for instruction in these subjects. A two-year course may be added to the rural school programme, the work to be taught by the regular teachers. The law is not fully applied. No new schools have been established but there has been a reorganization of the agricultural instruction in the rural schools. Only a small proportion of the teachers are capable of giving such instruction. For illustration, the primary inspector of Saint Malo reports three such schools in successful operation in his district. More are to be organized so soon as the teachers can qualify.

The teaching of agriculture in the Normal Schools has been reinforced for the purpose of meeting the new demands. A special diploma is to be given on passing an examination. Such teachers will be entitled to additional pay of 500 francs per annum. There is a committee of patronage that surveys the work, and gives encouragement in securing attendance, and in some cases raises additional funds for the purchase of equipment, and the salary of the teachers.

The Under-Secretary of State for Agriculture has sent general instructions concerning the method and programmes of teaching to all the Departmental Commissions, whose duty it is to draw up the special programme benefiting the region. The general programme includes agriculture in all its forms, forestry, study of domestic animals, horticulture, rural economics and legislation, elementary notions of physical, chemical, and natural sciences, French, mathematics, and agricultural book-keeping.

The general inspector of agriculture insists particularly on the fact that pupils must be attracted to the course from the beginning, by agricultural teaching of which they can see the utility. The parents must be convinced that what is taught to their children is essentially useful, and that better financial results will quickly follow the immediate application of the knowledge acquired in the school.

For the first year, the Departmental Commissions are asked to omit all that does not directly concern the region and to keep only to those matters which bear directly on the local conditions. Scientific explanations are to be given only when necessary, and in the form of digressions. The general inspector of agriculture admits that the Agricultural Continuation School thus planned is not ideal,

but that as its success at any price is essential it must first look to immediate results and that later, when the rural inhabitants are convinced of its mission, it may follow a broader method.

The law of 1918 which we have already mentioned made little change in the Secondary and Higher Schools of Agriculture.

(3) *Industrial and Commercial Instruction*

Technical, commercial, and industrial instruction had been since 1880 under the Minister of Commerce. In 1920 it was transferred to the Under-Secretary of State in the technical instruction division of the Ministry of Public Instruction. Formerly no small amount of energy was wasted in useless rivalry and in long-drawn-out misunderstandings over questions of precedence, right of control over buildings, equipment, and appropriations. The change is certainly calculated to benefit the cause of vocational education. Further, it will have the wholesome effect of breaking the barrier between hand-work and head-work.

By what is known as the Astier Law of 1919 practical Schools of Commerce and Industry received a new charter. The added legislation owes its origin to two sources. Firstly, the rapid industrial progress of neighbouring rival States led to the conviction that France was falling behind in *per capita* production. This was accounted for in part by the fact that labour in those countries was more highly skilled. Better commercial and industrial preparation seemed a logical necessity, as proved by both statistical and social studies. Secondly, the conditions of apprenticeship in France were regarded as onerous. The pay of labour in the trades had diminished. The machine enriched the employer, and it also benefited the labourer who wished to escape the period of unpaid apprenticeship.

It was evident that the State was called upon to check this continued lowered efficiency. Finally, the War made it obvious that something must be done to prolong the instruction of the child beyond that received in the Primary School.

The law establishes the principle of compulsory attendance for boys between the ages of fourteen and eighteen years. The course is to cover a minimum of four and a maximum of eight hours per week, or from one hundred to over two hundred hours per year. The instruction is to be given during the hours of the legal working-day.

There are certain obvious defects in the law. Firstly, it is applicable in the large commercial and industrial cities only. Secondly, the principle of compulsory attendance, as is usually the case with all such legislation in France, is not absolute. There are many ways by

which the law can be easily circumvented. It contains a restriction which dispenses with the obligation of organizing the course during the legal working day for all establishments in which the normal day of labour does not exceed eight hours. In brief, attendance will only be secured when the employer himself imposes it upon his apprentices. Usually he does not concern himself about their acts outside his establishment.

The law recognizes the right of the employer to organize such courses in his establishment, but the municipality assumes charge of them.

In each locality there may be created a local vocational Commission, composed of the mayor, certain representatives of the employers and employees. This Commission determines the courses and nominates the teachers; it also defrays the expenses.

For some years, in numerous localities vocational courses had been organized under the direction of philanthropic employers and societies for popular instruction.

The law has the approval of the commercial and industrial groups. It does mark the beginning of a tendency on the part of the administration and the interested groups to work collectively. It is at least the beginning of what is destined to be more elaborate and solidly grounded.

(4) *Advanced Continuation and Primary Schools*

The *cours complémentaire*,¹ a form of advanced primary instruction already described, underwent certain important changes by the decree of August 18th, 1920. The course now covers two years. The aim is to provide a means whereby a child may remain in the Elementary School and obtain a sort of abbreviated High School course. The curriculum is the same as that of the first two years of the Advanced Primary School (High School). The decree stresses again the importance of making the curriculum suit the occupations and industries of the region. It is an effort to make elementary education more practical—a necessity which the War brought home to the French.

The numbers in attendance for 1928-29 were about the same as in 1920 when the last important changes in the law were made. However, when we remember the number of children born during the years 1915-16, even the equal number enrolled now indicates a marked degree of progress. Whenever it is possible two teachers are put in charge, one for the literary subjects and a second for the science. The activity is being directed in increasing measure

¹ See p. 152.

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toward preparation for the *brevet élémentaire* and the competitive entrance examinations of the Normal School.

The decree defines anew the aim of the Advanced Primary School.¹

" Its aim is the formation of men who, under the leadership of chiefs having received a university or other superior type of education, will constitute the framework of our great industrial and administrative armies. The *cours complémentaire* forms highly instructive workers, but the advanced primary school tends to produce overseers, foremen, and employees. When the *cours complémentaire* leads its pupils to the normal school, it may be said to have arrived at the limits of its province, whereas the advanced primary school may often without difficulty lead its pupils to a higher level. With a few exceptions, the pupils of the *cours complémentaire* hardly ever remain beyond the age of fifteen or sixteen, whereas those of the advanced primary school often remain until the age of eighteen, and sometimes beyond it. The *cours complémentaire* offers but a minimum of advanced primary instruction, the advanced primary school develops the instruction to its utmost limits."²

Earlier legislation had already provided that each Advanced Primary School should have a designing-room, a library, a laboratory, a room for the collection of study-models and apparatus, and a gymnasium. The decree of August 18th, 1920, added a playground to this list.³ The same decree anticipated an allowance for materials for instruction and a subsidy to purchase them. Further, it provided that auxiliary teachers may be appointed for teaching special subjects. In the same year a further order recommended the addition of vocational courses, such as agriculture. For the girls, domestic science was added.

The decree of August 18th, 1920, indicated the general lines on which the weekly programme is to be based.

	For each year.
Morals, Civics, Commercial Law, Political Economy	1 hour per week.
French	4 hours "
History and Geography	2 " "
Modern Languages	4 " "
Mathematics	3 " "
Physics, Chemistry, Natural Sciences, Hygiene	3 " "
Design	3 " "
Singing	2 " "
Physical Exercises	2 " "
Practical Work (for boys)	4 " "
" (for girls)	6 " "

In the first year, one hour a week is to be given to writing and three hours for stenography and typewriting. Enrolment in these

¹ See p. 152.

² From *Le Journal Officiel*, October 31st, 1920, p. 17,064.

³ The special interest of this provision is that it shows the spirit of all the recent efforts in education, not only in France, but in all the countries as well. The world feels the necessity of more time for play.

subjects is voluntary. For the girls there is offered one hour in domestic science each week during the second and third years. The schedule for each pupil covers twenty-eight to thirty-three hours per week.

The most important part of the whole reform was the abolition of the concentric method of teaching which obliged the teacher to repeat his courses in the same way each time.¹ He is encouraged now to use progressive methods that will allow a continued expansion and deepening of the subject-matter.²

The statistics that follow indicate the standard of education that is attained by the students of this type of school. In 1920 the number of pupils who left the school was 23,500.

	Boys.	Girls.	Total.
<i>Brevet d'enseignement primaire supérieur</i>	3,828	3,721	7,549
<i>Brevet élémentaire</i>	2,316	3,784	7,200
Admission to a Normal School	889	1,152	2,041
<i>Brevet supérieur</i>	106	729	835

Considering the whole school population of France these numbers are very small.³ There is one consolation that counterbalances in a measure any unfavourable comparison with other countries. A French pupil who holds any of the above diplomas has acquired both definite knowledge and the capacity to work. As much cannot be said for pupils in some other countries.

(5) *Normal Schools*

Some important changes have been made in the organization and curriculum of the Normal Schools.⁴ Reference has already been

¹ This killed the interest for the teacher, and for a pupil who had previously failed in the course the repetition had a deadening effect on his interest and attention.

² This change may mean even more than the French themselves realize. We may be warranted in saying that it is in a degree an unconscious adaptation on their part to the new spirit in education. Schools everywhere are getting away from the mere giving of knowledge. The school is becoming a place in which to live quite as much as to learn. Set standards and outside aims are losing their force. Education is becoming its own end. This recent change is a step in that direction, though there seems no evidence that those who framed the provision or that those who teach have any clear realization of the significance that the new procedure bears. Even great men seem to take new directions out of the current of their time, and hardly know the reason why. Adaptations in educational methods and ideals serve to illustrate the parallelism that is going on in nearly all modern States.

³ We are not forgetting that there are other forms of advanced elementary education. However, when all the types are considered, the sum-total of the pupils who complete definite courses is small as compared with similar figures in Germany and the United States.

⁴ For previous discussion, see p. 153.

made to the *brevet élémentaire* which is required for admission. In fact, the examination for Normal School entrance, and the examination for the *brevet élémentaire* are often identical. In case there are more candidates who already have the *brevet élémentaire* than there are vacancies in the Normal School, the examination is purely competitive. That is likely to be the case in the Normal School examination for women. In some parts of France, especially in Paris, a large number of candidates for Normal School admission not only have the *brevet élémentaire* but also the *brevet supérieur*.¹

Since the War it has been difficult to fill the vacancies in the Normal Schools for men. It is admitted that it has been found necessary to lower the pre-War standard for the *brevet élémentaire* in order to fill these vacancies. It is just this situation that has led to an important change which we now note.

A decree of 1920 anticipated entrance into a Normal School by creating normal sections in the *cours complémentaire* and in the Advanced Primary Schools (*écoles primaires supérieures*).² In the same year a credit of 500,000 francs was added to the Budget in order to establish scholarships for these preparatory Normal School sections. These scholarships are awarded by competitive examination, and payments may begin at the end of the legal compulsory school age.

For entrance into the Normal School proper the candidate must not be less than fifteen, nor more than nineteen years old. The course covers a period of three years, and is completed by passing an examination that grants the *brevet supérieur*. The law of 1919 prescribes that no one may be appointed definitely to a teaching-post without having obtained this certificate, and without having spent at least one year in a Normal School.³

In 1920 a revision in the curriculum was made. Formerly, the first two years were spent on virtually the same work that was being done in the fourth and fifth years of the Advanced Primary Schools. It was an effort towards the acquisition of facts rather than towards the cultivation of independent power. This left the third year only for preparation for teaching. The concentric method already mentioned has been abolished. The work is given a vocational character from the very beginning. The decree prescribed anew the

¹ For reference to this point, see pp 153-4.

² See pp. 153-4

³ This regulation will begin to operate in October, 1923. It will be some years before this standard can be actually attained. In the meantime, supply teachers will be appointed by the inspectors of the Academy to the rank of *stagiaires*. This requires a *brevet élémentaire* only. Permanent appointments are made by the Prefect.

subjects to be pursued, besides appending a complete syllabus of what should be taught in each of the branches cited below.

1. General morals and vocational ethics.
2. Elements of psychology and sociology applied to education.
3. Pedagogy.
4. French language and literature.
5. One foreign language.
6. History.
7. Geography.
8. Arithmetic and algebra.
9. Geometry.
10. Land-surveying and levelling (for pupil teachers).
11. Physical and natural sciences with their principal applications, domestic economy, hygiene, and (for women pupil teachers) puriculture.
12. Agriculture (for men pupils horticulture).
13. Drawing.
14. Music and singing.
15. Gymnastics.
16. Handicraft.

The reader will be interested to note that sociology appears on the programme of a French Normal School for the first time. It is taught in connection with pedagogy, psychology, and philosophy. The programme for these subjects is as follows:—

1st year	{ Pedagogy	one hour per week.
	{ Psychology	" "
2nd year	{ Sociology	" "
	{ Practical Pedagogy	" "
3rd year	{ Pedagogy with applications	" "
	{ Philosophy	" "

This must be looked upon as a real step toward the practical. We may expect that questions dealing with labour, property, exchange, the family, the nation, and the State will be discussed from the point of view that arises out of the every-day world, rather than from a concentrated philosophical speculation which has hitherto been too much in evidence in the French attitude toward these subjects.¹ In fact, here we have one of the reasons that indicates a certain

¹ A further point of view that is not without interest is the indication that sociology will make its way in the Normal and Elementary Schools first. In time this may force the French Universities to give sociology a more important position. In the United States, sociology was first studied in the Universities. It was developed on a large scale. It then passed to the Normal Schools, High Schools, and finally into the Elementary Schools.

superiority of the French primary system over the secondary and higher systems of education. The two latter are bound by traditions that make needed adaptations wellnigh impossible. It is to the primary system of education that the French must look for the elements that can be developed into a wider and more profound democracy. Their programmes are based upon life. They admit revision and change. The Frenchman himself has not yet learned to appreciate truly his own Primary Schools. He receives with something of a shock the news that the future greatness of France lies much more in the philosophy and spirit with which these institutions are founded than on the traditions and ideals that prevail in the Secondary and higher institutions.

(c) THE CURRICULUM

(1) *Physical Education*

"What are the most important recent changes in your curriculum?" This question the writer has proposed many times during a period of four years to primary inspectors, directors of Normal Schools and teachers. "A renewed and deeper interest in physical education," is the usual reply, which is then followed by a long and detailed explanation of the ravages on the physical strength of the nation, falling birth-rate, depopulation, social diseases, and finally a confession that French education has, for too long a time, neglected the development of a sound body. On several occasions the one questioned has added that the splendid physique of the American soldiers surprised the French. They believed that it was due in part to the athletics and games which are so much encouraged in American education. They were resolved to profit by that example. The pre-War curriculum did provide for physical education for two hours per week, but the provision was carried out very indifferently. The effect of the War has been to secure a serious, and in most cases, a spirited practice in physical exercises and games. Unfortunately, French schools have very little playground, hence, in spite of the best efforts of directors and teachers, it is sometimes wellnigh impossible to carry out a programme of exercises and sports that will assure both profit and pleasure.

On visiting the Elementary Schools one is impressed by the great interest and enthusiasm that are manifested in the classes in physical education. The movement for more and better physical training has extended itself to many organizations outside the schoolroom. All over France, Sunday afternoons and holidays are devoted, in no small degree, to sports of various kinds. The municipal councils of

certain cities have shown their approval by making small appropriations for preparing parks and special playgrounds, and the mayors have manifested their interest by speaking at the inauguration of these new exercises. There seems to be nothing about which France is more convinced than the real need of encouraging physical training. It is one of the few educational questions on which there is unanimity of opinion.

On March 3rd, 1922, a decree was issued which created a department of physical education and sports in the Ministry of Public Instruction. The new bureau is entrusted with the drawing up and application of programmes of physical training. It is assigned the task of organizing a corps of teachers and drill-masters, and it is also expected to devise rules and regulations for sports in all public scholastic institutions.

In 1921, military training was added to the curriculum. At first it was made obligatory. It has since been made voluntary, but the pressure put upon the student to enrol amounts almost to compulsion. For illustration, in the Normal School at Auteuil, all pupils in the first two years are enrolled. Nine members of the third-year class have resisted the pressure to enrol.

The change has modified the former schedule of athletics. Formerly, four hours, two of them voluntary, were devoted each week to physical exercises. The new law established a four-hour requirement.¹ Two hours are given to physical education as before. One hour is given to theoretical military training, and the fourth hour to practical military training, i.e. marches and exercises in the use of the machine-gun, etc. This innovation has given rise to protest against what is called "military preparation in the Normal Schools."² It is objected that physical training and the teaching of history are both being subordinated to military interests rather than being devoted to instructing teachers how to deal with youth. It is shown, further, that in some cases the dignity and tone of the Normal Schools are being lowered by the use of language introduced by the military men who sometimes seem to forget that they are in the schoolroom instead of in the barracks.

Objections³ of the same nature are put forward by M. Louis Anterieu, member of Parliament. He expressed the fear that the military spirit may gain ascendancy in the Normal Schools.

¹ At Auteuil twenty-two out of a total enrolment of 130 students volunteer an additional two hours for outside sports. The final effect of the added military hours seems to be a discouragement of voluntary physical exercises.

² See article by E. Glay in *L'Ere Nouvelle*, May 16th, 1922.

³ See *L'Ere Nouvelle*, June 26th, 1922.

Discipline has come under the military to a certain extent. There exists a number of colonel-inspectors who are supposed to report on all anti-militarist propaganda.

The writer has taken up the question of this new regulation for military training with certain of the Normal School directors and primary inspectors. His distinct impression was that the subject is embarrassing, and one they would prefer not to discuss. They try to make apologies for the regulation. They realize quite well that the effect of the new order will be to strengthen the impression in foreign countries that France is becoming militaristic. Further, the writer is given to understand that the majority of Normal School directors are far from convinced of the necessity for the innovation, and the hope is sincerely expressed that ere long the entire programme may be rescinded.

(2) *Moral and Civic Instruction*

In the preceding section, we found that a consistent development of physical education would naturally lead to wider and deeper moral conceptions and practices. It is easily understood that the same set of circumstances which forced the French to revise and add to their programme of physical education also led to a revival of moral and civic effort.

The testimony in France, as in other countries, points unanimously to the fact that the War left the moral and civic standards of large masses of the population in a greatly shattered state. In some respects this war-effect was more marked in France than elsewhere because so much of her territory was invaded. Homes were entirely broken up, and the members of the family were subjected to exceptional temptations. As everyone knows the proportion of men lost was higher here than elsewhere. This gave a correspondingly large percentage of abandoned children.

During the last four years one has heard much and read even more about the three enemies of France: alcoholism, syphilis, and tuberculosis. Staggering statistics are not wanting.¹ Furthermore, the complaint is made on all sides that the people seem so inert, indifferent, and irresponsible. It would be easy to exaggerate but, broadly speaking, these charges are well founded. That an exceptional increase in moral lapses and a growing indifference toward

¹ See *Sa Majesté l'Alcool*, by Jean Finot, Librairie Plon, Paris. Also the numerous articles prepared by Dr. Jean Métel, Secretary of *La Ligue Nationale contre l'Alcoolisme*. *La Ligue Française d'Éducation Morale* supplies important statistics and literature on the subject; it also suggests means of making an effective campaign for moral and social betterment.

civic integrity should bring into existence a campaign for moral betterment is easily comprehended. That the school should be selected as an important agency in this fight against national perils is most natural. There is unanimity of agreement on that point. The disagreement arises when we try to plan the school programme of to-morrow. Let us try to state the more important prevailing views.

First, we turn to the partisans of the *école libre* (Church School). They furnish us with long columns in the religious press, showing the perilous state of public and private morals. The decline of virtue provides the subject for large volumes.¹ According to them, what is the cause of and what is the remedy for this decline? In answer, we submit extracts from the Church writers: "The neutrality of the lay school (*école laïque*) takes away the basis of a moral education."² The suppression of God in the schools "has swelled the number of young malefactors to such an extent that the statement may be made, and supported by statistics in hand, that to open a public school will call for the building of a prison at its side."³ Then follows a long column of figures pretending to prove that a connection exists between the growth of public schools and crime.

"That one should not be astonished at the bankruptcy of the public school! This atheistical institution carries in itself the germ of the evil doer. It is not with Christ, it works against Him, against all society and against the child."⁴ "The morals taught in the public schools are based on vague and abstract principles, void of all ideal notions and conception of divinity. Only the *Free Christian School* (*école libre chrétienne*) is able to rear children toward that which is most high and noble. The half-hour of catechism each day is worth more than all the classes of science put together."⁵

This is a part of the Church campaign that is emptying some of the public schools and leading to the suppression of teaching posts. It is by this method that the Church expects to rebuild moral and civic education in France. "The exact observance of moral discipline is only possible in a society that is under the beneficent influence of a strong religious education."⁶

A revival of what promises to be a long-drawn-out campaign between the Church and public schools is one of the legacies which the War bequeathed to France. The Catholic Church is trying to

¹ See *L'indiscipline des Mœurs*, by Paul Bureau, Professor at La Faculté Libre de Droit de Paris, Bloud et Gay, 1921, Paris.

² *L'Echo des Pyrénées*, October 21st, 1920.

³ *Ibid.*, November 11th, 1920.

⁴ *Ibid.*

⁵ *Ibid.*, November 25th, 1920.

⁶ Paul Bureau, *L'Indiscipline des Mœurs*, p. 598.

make big capital out of a lowered state of morals. It is really astonishing to see how successful it has been, up to the present, in making a considerable part of the French nation believe that the public schools are the cause of all these disorders instead of the War itself.¹

The conflict between the Catholic Church and the State is still one of real tenseness. The same groups that a short decade ago tried to profit by the Sacred Union (*l'Union Sacrée*) in order to suppress the secular schools, are to-day being encouraged by the example of Italy, where a Mussolini has abandoned the rights of the State in the matter of instruction in favour of the Catholic clergy. However, by a large majority France is still attached to the secular school idea. One of the last declarations of the Poincaré Cabinet inscribed as the first article of their programme a resolution to guard the neutrality of the school.² Every time in recent years that the Secular School question has been raised in the French Chamber, the advocates of the Lay Schools ("*laïcité*") have polled a substantial majority. This has not deterred the clergy from continuing the most violent attacks on the public school. In Western France these attacks serve as a powerful aid to the private schools.

The most vile calumnies are charged against the public school teachers. In recent years the accusations have been extended to include the secondary instruction. As a result the Colleges and Lycées of Brittany and Normandy are being depopulated in favour of private secondary religious schools in that region. In Paris in the larger schools there has been an immense propaganda in favour of the confessional school on the part of the pupils themselves. The clerical party has the avowed ambition to detach the bourgeoisie. It must be admitted that they owe a certain degree of success to the ease with which they have been able to exploit the extreme theories and spectre of the Bolsheviks.

The laws relating to the congregations have not been applied since the War. With an avowed tolerance on the part of the public officials, the congregations—both authorized and unauthorized—have reconstituted themselves. All of them are participating in teaching in France.

Nevertheless, the recruitment of teachers for the private school continues to be difficult. The cost of maintaining the establishments

¹ For detailed evidence the reader is referred to current issues of *La Croix*, Paris.

² The fact that the political parties make this an issue all the time proves how great is the genuineness of the issue.

and the salaries of the teachers are growing more burdensome. For that reason the clergy are making their claims for their proportion of the State School money louder than ever. Up to the present the French Parliament does not seem disposed to move into that path, since the laws for the lay school are so profoundly entrenched in French mores.

The last Congress of the Teachers' Union ("Syndicats d'Instituteurs") placed anew at the head of the order of the day the defence of lay instruction ("*la défense laïque*"). These teachers propose to safeguard the precious conquest of freedom to think, and French democracy, which means to them *laïcité* in school and State.

Next let us turn to the partisans of the public school. The views of the late Professor Durkheim may be cited as quite typical. Attention is called to the well-recognized fact that all the world admired the incontestable bravery and heroism of the French troops; all the nations rendered homage to a people who could bear the frightful calamities of war with such calm endurance.

"What does this mean if not that our educational methods have produced the best effect that could be expected of them; that our public school has made men of the children confided to it? The public school has naturally had the largest share in this result, since its pupils represent the majority of the school population. We can, therefore, with perfect certainty conclude that it has performed its task well. In no case would there be a question of renouncing the principles on which its teaching rests; the war has proved their worth. This is a fact beyond all dispute, and one which should put a stop to certain controversies. . . . If France, which on the very eve of the war was dragging out a colourless and chaotic public life, has demonstrated this heroism that the world so admires, it is evidently because she possessed certain unsuspected moral forces which slumbered for want of a definite object to which to devote themselves. The moment the country was in danger, all individuals found themselves united in one common aim. Instead of clashing and mutually paralysing one another, they became united, and by the unity of their action they accomplished great things. The miraculous renaissance of which people have talked is reduced to a very simple psychological phenomenon, which is nevertheless most creditable and full of promise, for it bears witness to our vitality and shows what we can do when we see clearly what we must do."¹

Such an opinion is further supported by Professor Bouglé in an article on *Religion, Morals, and Sociology*.² He calls attention to the campaign that was made against the *école laïque*, i.e. the charges of

¹ Emile Durkheim, *French Educational Ideals of To-day*, pp. 188-9, by Buisson and Farrington.

² See *La Grande Revue*, April, 1921.

dissoluteness in morals, relaxation in discipline, increased alcoholism, criminality and decadence of the race. All these manifestations were directly traceable to the *école sans Dieu*.

"The war is a thing of the past. And, at first, it seemed as if it had given the death-blow to that ancient quarrel. The great 'degenerate,' France, pitied and vilified as a victim of republican experiments, had not behaved so very badly under fire. And the pupils of her public schools, who formed the great majority of her combatants, and whose masters gloried in setting the example after giving the precept, had shown up very well on the battlefields of Marne and Verdun. There was nothing to do but to bow low and salute, confessing that the evil had, at least, been exaggerated and 'Maitre Aliboron' calumniated. Such amendments were among the noblest gains of 'L'Union Sacrée.'"¹

Having characterized the discussion outside the schoolroom, we shall now invite the reader into the classroom. What is really taught there? A number of classes must be visited before a fair opinion can be formulated. Let us begin with one in which the more usual method is represented. The lesson may be on any one of the subjects: father, mother, duties of elder sister, of younger brother. The teacher develops the subject according to a well-defined outline. The children are encouraged to take part in the discussion. Their opinions are respected by both teachers and classmates. It is apparent, however, that the teacher is directing the conclusions, and the children are taught to accept and believe. In the opinion of the writer, no one could take the least objection to any of the conclusions that are reached. An ideal family relationship is always held up to the children. The pedagogical method, alone, some might question. The teaching rests on authority, as is the case in the Church schools.

We now go into another class, in which the subject may happen to be any one of the following: property, truth, or gambling and the like. The discussion among the teacher and pupils is quite animated and numerous points are brought out and developed. However, once more, the visitor will note that the teacher takes for granted that private property is a just and permanent order of society, that truth must always be told and that gambling is an evil. The writer is not objecting to any of these conclusions. The criticism he would offer is on the taking for granted of the major proposition on which the whole class discussion rests. The same observation also applies to much of the teaching in the Lycées. For a definite illustration of our contention the reader is referred to *La Vie Civique*, a text-book by M. Belot, inspecteur-primaire de la Seine. This book is written

¹ See *La Grande Revue*, April, 1921, p. 193-4.

analytically and contains a vast store of information that should be at the command of all citizens. Two French children—François and Françoise—are made to carry on a dialogue on the *Declaration of the Rights of Man*, the virtues of the Third Republic,¹ and the responsibilities of citizens, in terms and phrases that are quite unnatural to any real child or adolescent.

What has happened is this: religion has been taken out of the schools and the State has been substituted in its place, but the pedagogical method has remained the same.

Now it is quite the custom among foreigners to decry the type of moral teaching which obtains in French schools. We often hear that it is formal, uninteresting, and superficial. The writer accepts the first charge, but rejects the other two. All French teaching, especially in Secondary Schools, is inclined to be formal. Any class-work which follows a closely mapped-out syllabus is likely to be so. This trait is further accentuated in that nearly every French class is attempting to prepare certain of its pupils for some kind of *Concours*.

However, the charge of formality in moral and civic teaching is less applicable there than to almost any other subject. Moral instruction is certainly less formal and far more interesting than the lessons on religion which it replaced. The teachers and pupils do talk about topics of everyday life and the latter are never wholly without any understanding of what it is all about. Of course we see methods which we think would be an improvement, but even so there is reason to believe that the French system of education, instead of being at a discount on this point, is probably leading the nations in this particular form of evolution. Now that sociology has been introduced into all the Normal Schools, we may expect the authoritative method, which has too largely prevailed up to the present, to fall into the background, and allow the compelling causes for moral and civic action to arise out of the life-experience of the child.

Progress in this very direction is already in action. A method

¹ The visitor will be impressed by the number of times the children are asked to give dates connected with the Revolution or the establishment of the Third Republic. It is quite evident that French schools are spending a great deal of time on these topics. An American notes this contrast because, in his country, the Republic is taken for granted by everybody. The question of its continued existence is not up for discussion. Hence it would not be possible to get up any extensive enthusiasm in the school classes on the subject. The same may be said for the schools in Great Britain. The form of government seems to be so thoroughly established there that it has not occurred to the teachers or to those who make the programmes that any special attention need be given to the support of her particular form of government.

worthy of special mention is that entitled *Moral and Civic Education by Artistic and Literary Suggestion*.¹ We quote from the preface :

" It is useless to teach morality to the child : he knows it already. It is useless to teach him that he should speak the truth, that he should obey . . . that he should love his parents, he knows this but that does not always prevent him from doing wrong ; he knows this . . . and yet, at school, it is too often considered a duty to instruct him in it. It is not the fault of official instructions, those connected with the teaching of morality at primary schools are as precise as they are judicious. ' Moral education does not aim at making the child know right but at making it wish to do right.' The book indicates a method to reach the deepest recesses of the soul. Too often the lesson on morality is explained as if it were an arithmetical problem ; correct notions are given to the child and he is made to learn the driest summaries, with the general result that the lesson on morality is the most boring of all. Now no lesson on morality is efficacious unless the truths grasped by the intelligence are first accepted by the heart. The popular saying ' He has no heart ' illustrates very truly the notion that one's moral life depends on the quality and degree of one's sensibility. All those sentiments which will strengthen the child's will in his fight against passions and vices must be quickened. To accomplish this, an appeal to reason is illusory : first, the heart must be touched. A good teacher knows this : but he complains of the lack of means at his disposal. It is this need we have tried to supply. Our aim has been to place the child in an atmosphere of moral beauty, by making use of the suggestive strength found in all imagery, whether represented by the painter's brush or the poet's pen. In the present work we have collected such works of art as are most accessible to the mind of a child. At the beginning of each lesson we have placed a photographic reproduction of a fine picture, which, if the child is taught to observe correctly, will cause an emotion conducive to the awakening of moral sentiment. The text on the opposite page will strengthen the sentiment which the picture has engendered. As often as possible the lesson will conclude with an appropriate song : one calculated to animate all the children with the same generous impulse."

The book contains no mention of lessons or images illustrating vices. The elements of good, as seen in a picture, are organized to the end that they may become a force enabling the child to strengthen its will. The writer has had the pleasure of witnessing lessons where this method and text were in use, and he is convinced that the French have worked out an educational philosophy and practice in this field that are destined to gain a wider foothold, not only in France but in other countries.

Outside the schoolroom there are important forces at work trying to strengthen moral and civic education.

¹ See *L'Education Morale et Civique par la Suggestion artistique et littéraire*, by Miraton et Farges, Librairie Delalain, Paris.

The *Aide Morale* held 107 sessions in the year 1920-21 in Paris and the suburbs.

The *Ligue Française d'Education Morale* was founded in 1912. Before the War it enjoyed a brief period of prosperity. In 1920 it was reorganized. This organization is committed to following a campaign for raising public morals. Lectures and Conferences are held in the schools, and other educational centres. The main office is in Paris. An effort is made to maintain branches in all the cities and villages of France. The movement seems to make no serious appeal to any large number. This appears to be accounted for in part by the fact that few of the leaders and speakers have any definite practical plans of operation. The writer has attended a number of meetings. Each time the lecturer developed some theoretical subject dealing with morals. Not uncommonly he would discuss Greece and the Middle Ages. Very little was said about the France of to-day. Such meetings give the impression of an intellectual discourse. It is always dignified, well delivered, and entertaining. However, the masses who are in real need of help can get almost nothing out of these Conferences. The scholarship of the French Secondary and Higher Schools seems to impede men in their efforts to deal with a real world. One finds quite a number who show a real desire to be helpful. However, they seem not to know how, and are unable to grasp the practical situation.

The *Ligue Française de l'Enseignement* has taken under its patronage the *Foyer Civique* which was founded in May, 1919. Its principles and methods of work are given by one of its chief patrons, M. Gustave Lanson, Directeur de l'Ecole Normale Supérieure. He says :

" The Association of the *Foyer Civique* aims at forwarding the work of national education and the formation of the civic conscience. It does not pretend to substitute itself for the school, but to complete it. The school is charged with the work of instructing ; it also gives moral education, and when one realizes that it is to the school that one owes the admirable type of soldier contributed by France to the Great War, one is not inclined to minimize the value of scholastic education. But the fact remains that the teacher is obliged first to follow a certain programme of instruction and that all moral training has to be given in connection with and by means of the subjects studied. Now, the Association of the *Foyer Civique* puts moral education in the first place on its programme and though, as in any and all liberal forms of education, sentiments are made to depend on knowledge and on the reflection which comes from broader knowledge, yet the *Foyer Civique* has no obligatory programme of studies, it does not consider itself bound to give complete instruction in any definite manner. It makes use of no books, it replaces them by the 'cinema.' "

certain degree, will influence the ulterior development of its character. Unlike the State, we are under no obligation to give importance to personal effort, and as we act only during the intervals between the class-hours, we can, without any scruples, offer education under the form of amusement. We seek to connect, as far as possible, the visions presented by the films with the realities by which the child is surrounded. Starting with these, we shall draw his attention to details he has not noticed and teach him to see them for himself. From the known we shall lead him step by step to the unknown. From the familiar world about him, in which he is, as it were, imprisoned, we shall take him to far-away regions and to times long past. He will see life beginning and developing on earth and the effort of those who have preceded us. This methodical presentation of specially-chosen pictures will have as aim, and we hope as result, the awakening of curiosity and the provocation of reflection. If the films are well thought out, they will show divers aspects of human life at different ages and under divers geographical conditions. Their very length will make the child understand by what intensity of effort man slowly conquered security and well-being. They will reveal to him that only by constancy of solidarity and perpetual defeat of anti-social egoism has man been able to gradually possess the earth and master all its forces. The irresistible evidence of facts will prove to the child that the egoists, the wicked, who pretend to be *supermen*, with the right to make use of others for their own advancement are, in reality, but survivals of and reversions to the primitive brute, degenerate types inferior to men of the present day and destined to be eliminated, in spite of their apparent and transitory triumphs. And, thus, the pictures we shall show will lead the most simple minds to a clear understanding of the principles necessary to social life: subordination of the individual to the family, to the tribe, to the country; solidarity of men and nations; social value of discipline, justice and goodness. These principles will be all the more forceful in that they will not be conceived as abstractions, but will be demonstrated by realities placed before the child, who will be made to realize that they are the products of a long human experience."

In the literature which the association circulates one notes the special emphasis put upon the urgent need of repopulation. Such a campaign leads to related questions, such as prevention of infant mortality, unhygienic dwellings, alcoholism and the *cabarets*. Attention is further centred in political reform. The specific measures under discussion are electoral reform, reduction of the number of members of Parliament, and shorter sessions.

Renewed effort is to be made to raise the influence and power of the teacher. This is to be accomplished by giving him a better scientific and artistic preparation. Further, he is to be provided with a modern hygienic building in which to carry on his teaching. Very definite complaints are made regarding overcrowding in certain schools and the unhygienic conditions which follow. It is charged that the authorities are still continuing to build schools that

are too small and that are located in narrow and unhealthy streets. The ceilings are low and, in some cases, there is not even a floor. All these conditions are to undergo a radical improvement in the belief that this will go far toward bridging the great gap that separates the children of the *bourgeois* from those of the people.

"The most firmly-rooted of these prejudices is the belief that the child of the workman is by nature dirty, rude, and accustomed to vile speech; to which the *directrice* of a Normal School makes the very just reply that 'certainly there are badly-behaved children, but are they all in the primary schools? And if these cases are more frequent at the primary schools it is for two reasons: one, the economic and social order, which would disappear sooner than expected were everyone, workman and *bourgeois* alike, to live under equally hygienic and salubrious conditions; the other, the lack of a sufficient number of teachers and the miserable installation of many of the schools.'"¹

(d) THE NEW EDUCATION

The pedagogical ideas, such as are carried into execution by the Deweyites in the United States and the supporters of the "New Ideals" in education in England, are also taking root in France. The number of schools under the influence of these late methods to any appreciable extent is still quite limited. The hope of the movement rests upon the enthusiasm and clear-headed conceptions of its leaders. An important exposition of their methods, books, and results already obtained in certain French schools was held at the Musée Pédagogique during the month of April, 1922. The first annual assembly was held at Versailles, June 4th, 5th, and 6th, 1922. The session was introduced by the foreword which was as follows:

"Our association, founded in January, 1921, has for its aim the union of all those educationists who have decided to encourage, in France, the personal activities of children, either at school or at home. It also aims at helping these educationists to make known their experiences, in order that the effort of each may be profitable to all and so hasten the necessary transformation in our methods of education. Psychological and experimental pedagogical discoveries tend, everywhere, to prove that the aim of education is not that of forming children (which so often means 'deforming' them), but of creating for them the atmosphere necessary for their favourable development. Experience has shown that it is in an atmosphere of free activity that this development best takes place, and that children attain to a higher physical, intellectual, and moral level under the influence of that atmosphere than they ever do by the methods at present in favour. In exactly the same way that modern hygiene has rejected the swaddling-clothes in which babies were formerly deformed, so does the new education reject the excessive restraint put upon the intellectual and moral faculties of

¹ See *Manuel Général de l'Instruction Publique*, October 9th, 1920.

children. The child is an individual, endowed with a personality worthy of our respect. It is our duty to provide it with the necessary material and spiritual food and then to allow it to grow in peace. We must let it act and express itself as it likes, for in this way we shall get to know the child and it will be able first to develop its muscles and then by the control of the latter, its attention and will-power, which are the foundation of all intellectual and moral growth. Finally, it is our duty to encourage the child at games and collective work, for by these he will learn to serve others, and it is by personal service that all truly civilized beings are known."

As is to be expected, these new notions are being subjected to great criticism in France. Many hold that the whole scheme is both visionary and unpractical. While the critics are expending their skill in trying to crush these innovations, a most fortunate result is taking place. They are learning the merits of that which they are attacking, and, in due time, may be counted among the veritable champions of an educational philosophy which they thought to deride.

(e) ALSACE-LORRAINE

Within the last few years the outside world has heard much about the autonomy question in Alsace-Lorraine. There is no denying the great difficulty that the Government is experiencing in reconquering mentally the two old provinces in the East. France herself separated Church and State during the years that Alsace and Lorraine were still under German rule. They enjoyed the confessional school, as was the case throughout the whole German Empire. When these provinces were returned to France they found themselves behind in evolution,—hence the conflict.

The decree of January, 1887, requires instruction in the Elementary Schools to be given exclusively in French. However, in order to pacify one of the supposed grievances, a ministerial decree of February, 1926, permits the instruction in Alsace-Lorraine to be bilingual.

For the most part the schools are divided according to religious confessions. Some attempts have been made to join the schools. In that case the groups are put into separate classes for religious instruction only. Even this slight readjustment has raised violent opposition on the part of the Catholic clergy, despite the fact that this particular law was enacted by the provinces themselves.

M. Herriot came into power as a result of the election in 1924. One of his "battle-cries" was the saving of the Republic from the conservative clerical influences. He held out the idea that he would separate Church and State in Alsace-Lorraine. After he

was in office he found the opposition too powerfully entrenched to undertake the realization of that particular election promise. The elections of April, 1928, sent a unanimous delegation¹ to Parliament for Alsace supporting Autonomy. Of this representation several of the clergy are members. Thus the Church is in a position to defend itself before the tribunes in full force without lobby or interpreter. The world will be certain to hear from this troublesome part of the French Republic for some decades to come.

¹ Their imperfect French has been the cause of several incidents of anger as well as amusement in the French Chamber.

CHAPTER IV

THE REFORM ISSUES IN FRENCH EDUCATION

(a) A PERIOD OF UNCERTAINTY

The War gave rise to new ideas ; it also revived old ones. An idea is not necessarily progressive just because it is new, neither is it antiquated just because it is old. The discussions now going on in the Parliament, in the daily press and in educational circles appear to present, in about equal degree, all shades of progressive and reactionary opinion. Each contending group regards the reforms which it promulgates as distinctly progressive. However, no one group pretends that its ideas are wholly new. All resent the charge of being reactionary. The truth is that there are certain new elements in every one of the reform programmes. Even when the underlying ideas have been long known to educational history, there is an adaptation to the present stage of development, that gives an air of the untried. The Superior Council¹ is about equally divided on the majority of questions at issue. The attitude of a large group of teachers is one of hesitation. For the moment it is difficult to foresee whether French education is moving toward progress or reaction. However generous may be our interpretation and judgment of some of the projects now occupying the attention of the lawmakers and those responsible for educational action, we must denote some of them as reactionary in the extreme, if we accept the most modern and approved psychology and art in teaching.

(b) THE COMMON SCHOOL (*L'Ecole Unique*)

(1) *Proposed Organization*

The War did give a powerful stimulus in the direction of democratic ideas in France. In the dark hours of 1916-17 this reached its fullest and sincerest expression. The people were preparing to forget all about social classes. The need for unity was everywhere imminent. The Germans were coming toward Paris. The country was on the verge of its last resources in both men and munitions. Aid from the great Republic across the sea still seemed far away. The French, as we have already noted in the case of the British, were turning their

¹ See p. 145.

thoughts towards making their last Will and Testament. Among the important clauses in that instrument was to be the bequeathing of a common school¹ (*école unique*) for all the people.

In those days of repentance, the opponents were forced to keep a grim silence. Even they could see that such a philosophy, however they might disdain it, did ensure unity at home and sympathy abroad.

A part of the press undertook to champion this revival of democratic practice and faith. The *Ecole et la Vie*, itself a creation of the War, started one of its first numbers by representing two *poilus*, a *bourgeois* and a workman, shaking hands and saying, "We have fought together in the trenches, our children shall now sit side by side on the same school-bench."

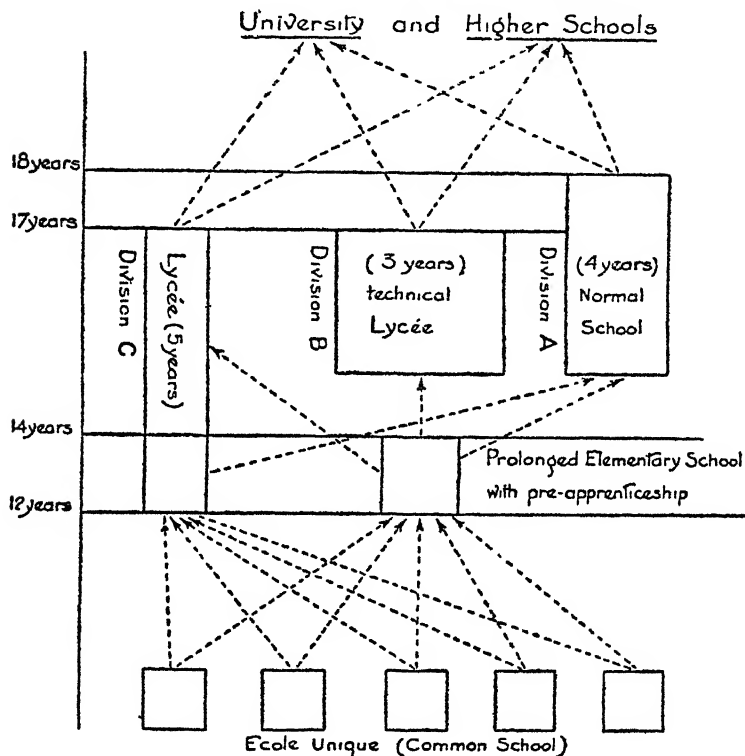
In 1917, the new democratic movement gave evidence of having crystallized within the army itself. A group of young officers began contributing a series of articles to a well-known weekly, *L'Opinion*. These articles gave evidence that the dreadful ordeal at the front was leading men to ponder over the fate of the world in general, and of their own country in particular. Men were coming down from the "ivory tower" into the ranks, in order to take an active responsibility in the reorganization of a new spirit for the world that was to be. Idealism was becoming practical.

Shortly after, a corporation was formed, known as the *Compagnons*, a name borrowed from the guilds of the Middle Ages. The original list of its members contained forty-five names, among which were to be found those of Edouard Herriot, Deputy, Mayor of Lyons, and Louis Cazamian, Professor at the Sorbonne. Thirteen of the group had received the Legion of Honour, twenty-two had been wounded in battle; thirty-three had been mentioned for bravery. Soon after, they founded a monthly journal, known as *La Solidarité*, which has become their official organ. There are quite a number of other papers all over France supporting the cause. The group has been enlarged, so that teachers of all types of schools and any persons interested may become members. A number of the professors at the Sorbonne and other French Universities take an active interest in the *Compagnons*. Soon, their first book appeared, entitled *L'Université Nouvelle*, a collection of some of the articles mentioned above. The volume was headed by the striking epigraph from

¹ The idea was not new to France. It has never been without its advocates since the appearance of the writings of Montesquieu and of Jean Jacques Rousseau. The French Revolution reinforced it. The Convention took the question under serious consideration, and measures were introduced which provided universal and gratuitous instruction for all. Nothing practical was achieved. (See p. 138.)

Mr. Britling Sees It Through, "Now, everything becomes fluid. The world is plastic for men to do what they will with it."

It was incumbent upon those who felt a responsibility for the future welfare of the State to resist no longer the democratic evolution of society. Was it not true that the War had been fought for an enlarged and more fully realized democracy? The first and most natural step would be the *école unique*. To separate the French



nation from the beginning into two classes, and keep these for ever apart, owing to their different education, was contrary to common sense, justice, and national interest. There should be, therefore, one teacher and one examination for all.

The common school is not to be uniform throughout the country. Regional needs are to be taken into consideration. School activity is to be the true product of the social and economic life of the province in which it is located, and of its own decade and century. Instruction need not be given in the same building. The *école unique* is not

even regarded as irreconcilable with the existence of the *école libre* (Church School). The reform does not insist upon a monopoly of instruction or upon excessive centralization. Its unity lies in the facility with which all children may pass on to higher institutions. The highest possible efficiency of the French Republic is no longer to be sacrificed because of an educational system which by means of insurmountable barriers resting in part on feudal class distinctions, excludes many of its most talented children.

How is the *école unique* going to be organized? The diagram on the previous page gives the essential features.

We omit, for the moment, all discussion about the school life of the child before the age of six years. Important as that may be, it does not primarily concern the great reforms in administration and organization for which the *Compagnons* are contending.

The diagram above indicates that during the period from the ages of six to twelve years all children will be in the same school. There is no uniformity of opinion about the age at which this first period should end. Many hold that the age of eleven is much to be preferred. On leaving this school children are to be directed to diverse branches of instruction, according to their aptitude: one group toward pre-apprenticeship, another toward technical and commercial secondary education, and, finally, a third group toward general culture. The aptitude alone of the child must guide the parent and teacher in the choice to be made. The influence of fortune is not to be a consideration. All forms are gratuitous.

How shall the aptitude of the child be determined? Its wishes and the aspirations of the parents are certainly elements to be considered. However, it seems not possible to dispense with examinations, in spite of all that has been said against them. The *Compagnons* hold that no way has yet been devised by which an examination can be replaced.¹

¹ Just here the reader is asked to note carefully that the diagram allows for all possible mistakes in these decisions. For illustration, a pupil may have started at the age of twelve in Division C—general culture—and later it becomes evident that his capacity and temperament have been misjudged. He may then be taken out of that line altogether, and transferred to the Technical Lycée or even to the apprenticeship course. Again, he may have developed rather slowly, and shown his real capacity and tastes only at the age of fourteen or fifteen years. In that case, provision is still made whereby a transfer may be effected. The courses are never to be so rigid that a late-developing but ambitious child will find it impossible to change to another vocation or profession. Thus may appear to the reader to be both idealistic and impracticable. The *Compagnons* are not at all unaware of the difficulties, and for that reason it is expected that constant observation will be made, so that revisions can be instituted in time to ensure for the child a career most suited to its talents, and at the same time to cause a minimum of friction in the new class to which the transfer is made.

The Binet tests are to be used. These will distinguish between the normal and abnormal child. It is recognized, however, that more than this is needed. The note-books of the pupil are to be given a certain consideration and, finally, any wishes expressed by examiner or teacher are to be taken into account.¹

Enough has been said to show that the *Compagnons* are thoroughly democratic in their intentions. They wish to forward talent wherever it may be found. In spite of the present reaction there is reason to believe that these ideas must prevail in France at some future time. They certainly mark the trend arising out of the present industrial and social evolution.

In recent years the whole discussion has tended towards a school conflict under a synonym for the monopoly of instruction. All the theorists who favour the Common School (*l'École Unique*) protest against this confusion, and affirm that this reform is to be "realized within the ranks of liberty." However, the adversaries in their opposition, inspired by prejudice and the selfishness of class interests, have enlisted to their banners the religious groups and some of those who are anxious to save social and political stratification.

Within recent years a certain number of reforms that are wholly in the full path of the common school programme have found their realization.

The report made by M. Ducos, Member of the Chamber of Deputies, in the name of the Commission of Finances to examine the budget of 1929, showed the points gained up to the present hour :

- (a) There is a tendency for the instruction which has been reserved to the boys to absorb the instruction given to the girls. Their programmes are becoming more identical all the time.
- (b) The examinations for men and women are approaching the same standards. In the higher schools, such as the Normal School in Paris, and also the one in Chartres, the faculty of Medicine and the faculty of Law in Paris, the young women have the same privileges as the men.
- (c) By a decree of February, 1926, the children in the elementary classes of the Lycées and Colleges receive the same instruction as that given to the children in the regular Elementary

¹ In case either examiner or teacher has any reason to believe that a pupil has latent talent, not shown by the examination tests, etc., the pupil is given the benefit of the doubt and allowed to try the course to which he aspires. The *Compagnons* do not forget that Pasteur was not regarded as an apt pupil, and that he rarely passed any examination with credit.

Schools. Furthermore, the nominations for the teaching positions in the elementary classes in connection with the Lycées and Colleges are made in the same manner as those for the ordinary Elementary Schools. For a socially stratified France, this is quite a decided step in the direction of democracy. Now the Primary Inspector supervises in part the work of these higher schools.

- (d) There is a constant approach toward free tuition in the Secondary Schools. There is a provision that provides gratuitous tuition for those only who hold a certain minimum in scholarship. This fosters the favourite French tradition of selection scholarship. The Common School, as it is planned by the French promoters, is still far from being realized, but definite progress can be reported.

(2) *Proposed Legislation*

The common school idea has found strong support in the French Parliament. Two deputies, M. Buisson and M. Groussier, presented a project that contained the essentials of the *Compagnons* plan.

This proposed law would suppress all preparatory classes to Colleges and Lycées after the year 1928,¹ and would abolish the scholastic rewards and payments in all Secondary and Vocational Institutions of public instruction, substituting instead a system of scholarships (*bourses*) providing free admission for candidates recognized as most able to pursue advanced instruction with profit. These competitive examinations (*concours*) would be open to all pupils of both public and private schools. The proposition goes so far as to grant aid to the families of the selected pupils in case of need.² Next there will be selected an *élite* group for the various Vocational and Technical Schools, to be aided in the same way as the first group. Finally comes the great mass who are not the beneficiaries of either

¹ In other words, all children would go to the same school. Of course, the right to attend a private school would still obtain.

² Such a proposition is an unalloyed Utopia. It is interesting because it illustrates a well-known characteristic of much of the suggested French legislation. It is an outgrowth of untried theories. It takes its origin from books and speculation, and not from life. Such propositions show noble intentions on the part of the promoters, but at the same time they reveal a weakness in the grasp of the most elementary principles of sound economics. In fact the same charge is quite applicable to nearly all the addresses and literature put forward by the *Compagnons*. One discerns a want of economic knowledge in all their proposed readjustments. Even the foremost scholars of that group seem never to direct their attention to the necessity of making the masses free. Their proposed scholarships are mere palliatives. They will find no place in an educational system that grows out of really modern conceptions of education and sociology.

system of selection. For these school attendance is to be extended until the age of fourteen. This is to be followed by compulsory Continuation School attendance for one hour per day, during the working day, for a period of four years.

Their project has attracted considerable attention in the educational papers. It has been noticed in the French press at large. It never had any chance of actually becoming law. Its chief mission was its service as useful propaganda for a democratic and popular education. The cause may win some day, but not now.

In February, 1910, it was followed by the project of Rameil-Laval-Avril, which is similar to it, but more precise in its stipulations. It provides that at the end of the twelfth year all boys and girls of both the public and private schools shall be examined with a view to promotion into an institution of the second degree. A variety of devices, including the Binet test, is suggested as the means of making the selection. The selected pupils shall be aided financially, in case of need, in the continuance of their studies. As in the previous project, it is provided that the families of the scholarship pupils may become the recipients of aid.

At the end of each year an examination is to be held. Evidence of incapacity or wilful neglect will lead to forfeiture of the scholarship. Scholastic merit and financial necessity may secure aid not only throughout the course of the secondary institution, but it may be extended for the pursuit of studies in the higher institutions.

Like its predecessor, this scheme was a new form of keeping public opinion alive on educational questions. It represents a high hope possessed by the many. No one would be more surprised than the promoters themselves if such legislation could really be enacted. The day seems still far distant when the French democracy will have arrived at a stage where anything akin to the *Compagnons* plan could become a reality.

(c) PROPOSALS TO MAKE CONTINUATION SCHOOL ATTENDANCE UNIVERSAL AND COMPULSORY

(1) *The Viviani Project of 1917*

The proposed law contemplated a course of 300 hours per year, apportioned as follows :—

General education	50 hours.
Vocational education	150 „
Physical education	100 „

This was to apply to all boys between the ages of thirteen and seventeen, and to girls between the ages of thirteen and sixteen. It was to be followed by a second course of 200 hours per year : 100 hours

devoted to general education, and 100 hours to physical education. This applied to boys until the eighteenth completed year, and to girls until the twentieth completed year, unless they married before that age. The course in general and vocational education was to take place during the legal working day. The physical exercises were planned for Sunday.

The project had three objects : to make a good workman, a good soldier, and a good citizen. For a young woman, special stress was laid on education that would strengthen the knowledge of hygiene, practical medicine, and puriculture. "The adolescent school ought to be, for the boys, a school of the soldier ; for the girls, a school of mothers."¹

The fact that the law was proposed in the darkest hours of the War will excuse in part the apparent insistence upon the military side of instruction. The main importance of the whole question lay in the proposed effort to make this form of education compulsory. For Germany such an idea is quite acceptable ; for Great Britain it is not considered impossible or unreasonable ; but for France it means wellnigh a revolution.

It seems now that the Viviani project never had any real chance of becoming law. Its main service lay in the immense amount of discussion which it aroused in all classes of society. It has served a most useful purpose in educating public opinion to a realization of the necessity that something definite and progressive should be done sooner or later.

(2) *The Ducos Project of 1921*

The Viviani project has been replaced by another proposal by M. Ducos, member of the Chamber of Deputies.

This proposed law of October 26th, 1921, requires all children, after leaving the Elementary School, to continue their instruction until the end of the eighteenth year. The course requires 300 hours annually, apportioned as has been indicated in the Viviani project.

There are seven different types of courses : industrial, commercial, agricultural, domestic science, physical, general, and nautical. Each type has a distinct board of control chosen from persons who are active in these respective lines of work. In each case, to ensure a certain amount of unity, there is a delegate who represents the inspector of the Academy.

This may be considered as the latest effort to raise the standard of education among the people. For the time being there is not the slightest likelihood that such a law will pass. France is busy with

¹ See the *Projet de Loi*, by M. René Viviani, March 13th, 1917.

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foreign affairs. Any additional energy that may be available for educational questions is being spent on the reform of secondary education. Only after that question is settled may we hope that public attention can be aroused to take definite progressive action for the whole people. Further, it may be safely asserted that the present conservative Parliament will do nothing for popular education.

(d) A RETURN TO THE CLASSICS

After the doctrines of the *Compagnons* and the projects of Viviani, Buisson-Groussier, and Rameil-Laval-Avril had been before the public for four or five years, there came a sudden turn showing that the reactionaries had at last found courage to speak about educational matters. Apparently every other stronghold in France had already been taken by them. The schools alone remained.

We have seen that four years after the Great War the French system of education remains in outward appearance similar to that of 1914. However, powerful forces have been loosened, and are playing upon it. The consequences of the War are certain to exercise an enormous influence. It is now only a question of the direction in which the cultural movements will proceed.

All the French educational projects thus far considered must certainly be regarded as progressive. The optimism and idealism of the War had much to do in calling them forth. However, for the time being its stern realities and final consequences have dashed the hope that any of these changes in education can be effected. Indeed, the tide has turned. It is no longer a question of progress. The issue that looms up on the horizon for the moment is a challenge to France to hold her own. Friends of progressive democracy, both in France and outside of France, view the present trend with great misgiving. M. Léon Bérard's project of June, 1922, is considered by many as marking a turn in the tide. This project¹ contains quite a number of

¹ The Minister of Education cannot make any radical changes in the curriculum without consulting the Superior Council. He is not, however, obliged to take its advice. In this case, the Council is divided nearly equally. At one time there were supposed to be twenty-two members supporting the Ministers, but eighteen were known to be opposed to the proposition. The discussion in the daily press and on the public platform led to an interpellation in Parliament. That means that the opponents of the Minister have raised the question of confidence in the present Ministry. This will be the test of strength. If the vote, which is to be taken early in 1923, should fail to support the Minister of Education, it might lead to the fall of the Poincaré Government. However, the latter is quite popular. Hence, it is estimated that some Members of Parliament, although opposed to M. Bérard's project, would hesitate to imperil the Poincaré Ministry. Indications are that the Minister will succeed in putting the new system into operation in October, 1923.

important changes, such as the abolition of the cycles¹ and a reduction of hours, which we pass without comment. The change on which the whole contest hinges is the proposal to make Latin compulsory for four years, and Greek for two years, for all students.²

The study of Latin is to begin in the sixth form, and Greek in the fourth. Having completed the third form,³ the pupils will be subjected to an examination in Latin, Greek, and French. The passing of such a test will entitle the pupil to a special certificate of classical studies. No one may present himself for the *baccalauréat* who has not obtained this certificate. The pupils are now ready to enter the second form,⁴ i.e. the fifth year of their Secondary School life. A choice between two sections is open to them. Section A will be a continuation of the Latin and Greek studies, in addition to modern languages and the sciences. In Section B the French language and literature will be continued. Greek and Latin, however, will be replaced by an additional modern language, and courses in mathematics and the experimental sciences.

Minister Bérard holds that secondary education has only one mission, which, without any immediate utilitarian preoccupation, is to mould the young, who, in whatever sense they may specialize later on, will distinguish themselves by their capacity to interest and adapt themselves with ease and profit to the diverse creations of the spirit and of the industry of men. The Minister and his followers are convinced that nothing equals Latin as an instrument for affording mental discipline.

Opposition to the project is being led by a large number of intellectuals. Toward the end of November, 1922, an open letter⁵ was addressed to the members of the Superior Council. In this communication, some clear-cut objections to the ministerial project were raised. The letter was signed by ten members of the Superior Council, nine members of the Institute, and seventy-two members of the

¹ See the present programme, pp. 157 *sqq.*

² Towards the end of 1922 the Minister announced his willingness to allow Division B (see p. 159) to remain in the programme. However, pupils pursuing these studies are not to be allowed to become candidates for the Bachelor's Degree, hence, all the liberal professions, law, medicine, and all the higher posts in teaching are to be denied them. Probably very few would enrol for a course that leads to nothing.

³ The pupil will ordinarily have attained the age of fourteen or fifteen years.

⁴ There still remains the first form (the sixth year), and then follows a choice of either the philosophical or mathematical forms, which constitute the seventh and last year of Secondary School studies.

⁵ See *L'Ère Nouvelle*, November 28th, 1922.

Faculties of Letters and Science of the Sorbonne. It was, further, endorsed by the *Compagnons* and the *Association des Anciens Combattants de l'Enseignement Supérieur et de l'Enseignement Secondaire Public*. Beside, there were added many other prominent names. This will enable the reader to appreciate how thoroughly those interested in the higher educational life of France are aroused to the importance of the issue. We give in summary form some of the arguments in the letter in question.

In forcing all pupils to take both Latin and Greek the beginning classes will be filled with a large number who will have decided to abandon these languages at the end of the required time. Many of them will show neither zeal nor interest in these exercises. They will constitute a dead weight, and, in consequence, the real clientèle of the classical languages will suffer. Further, forcing the study of Latin and Greek will seriously diminish the time spent on French.

The modern section (without either Latin or Greek), which the Minister anticipates shall be put along with the classical section, is opposed because it is nothing more than a parallel to advanced primary courses. It is to lead to a simple certificate only, which will admit the student to almost none of the liberal professions. It is condemned from the start as a refuge for those who cannot succeed in Latin.

The time is said to be inopportune for neglecting French, when certain foreign countries are making a special effort to imbibe French culture.¹

Finally, the anti-democratic character of the project is cited. It is argued (and with much truth) that instead of facilitating the access of the better pupils to the Secondary Schools, it makes it more difficult, if not almost impossible.²

The strongest argument for the study of Latin lies in the proximity of Latin and French. This fact will always lead a large number of French students to pursue the language from which their own

¹ There is great truth in this argument. This turn toward Latin and Greek in France will be certain to have the effect of damping the ardour for the study of French in the United States. French is taking the place very rapidly of both German and Latin. It will be hard for the Americans to maintain the position that the French language furnishes a sufficient basis for high culture if the French people themselves find it insufficient.

² All the above arguments, and others besides, are developed at length in an article by Ferdinand Brunot, Dean of the Faculty of Letters of the Sorbonne. See *Athéna*, April, 1922.

Each number of *La Solidarité*, official organ of *Les Compagnons*, carries one or more long and interesting articles on the question of compulsory Latin for all.

originated. However, there are eminent French teachers who testify to a favourable comparison between the facility of expression among Secondary School girls—who do not study Latin—and the style and diction of the boys—who are classical students.

"Finally, we are told that students who elect Latin in our schools reveal themselves later as having better minds than those who do not take Latin, and that as men and women they succeed better along almost all lines. But to those who realize the forces of selection always operative among parents and even among children themselves, the inferences usually drawn from these facts represent the baldest kind of reasoning '*post hoc ergo propter hoc*.' There is much evidence indeed that heretofore, and even yet, pupils selecting courses containing Latin are natively superior to those who do not make such selections. Parents aspiring after the best for their children do not set themselves up as experts in determining values of studies. Naturally, they accept the judgments of the higher institutions, and, in matters in which confessedly they have little knowledge, they prefer to abide by respected custom and tradition. But there exists as yet no available evidence to show that, even in mental powers as judged by ordinary standards, the superior students found in Latin owe their superiority to their Latin studies."¹

In France one hears much about the educational value of Latin as a means of mental discipline. Dewey has shown quite conclusively that

"We cannot establish a hierarchy of values among studies. It is futile to attempt to arrange them in an order, beginning with one having least worth and going on to that of maximum value."² . . .

"As a matter of fact, such schemes of values of studies are largely but unconscious justifications of the curriculum with which one is familiar. One accepts, for the most part, the studies of the existing course and then assigns values to them as a sufficient reason for their being taught."³

"Again, we are solemnly assured that through the study of these ancient languages and the few easily available examples of their literatures, there is produced a kind of magic mental discipline, a unique kind of sharpening of the mental faculties, not to be found in studies of other languages or literatures, nor in other subjects based on the realities of our own day and generation. As if the living gymnastics of mind were not best to be secured through those activities of mental and spiritual apprehension and action which come from strong efforts to possess and to control the realities of habit, knowledge, and ideal that have worth for to-day and for to-morrow!"⁴

¹ David Snedden, *Sociological Determination of Objectives in Education*, p. 102.

² John Dewey, *Democracy and Education*, p. 281.

³ *Ibid.*, p. 287.

⁴ David Snedden, *Sociological Determination of Objectives in Education*, p. 101.

Another defective theory that obtains in France and elsewhere conceives the mind as having certain faculties waiting to be trained. Latin is supposed to contain unique values that will occasion the exercise of these general powers. "Perhaps the most direct mode of attack consists in pointing out that the supposed original faculties of observation, recollection, willing, thinking, etc., are purely mythological."¹

M. Bérard regards education as a preparation and formal discipline. He is still under the impression that education ought to be a preparation for life, whereas the modern conception holds that the educative process should not be made subordinate to any ends outside the process itself.² Instead of being a preparation and discipline carried on in situations more or less detached from the activity of the world about us, education is to be regarded as a social function, and a continued reconstruction of experience.³

¹ John Dewey, *Democracy and Education*, p. 73.

² John Dewey, *Democracy and Education*, p. 117; also pp. 63-80.

³ For a detailed development of this argument, see F. W. Roman, *La Place de la Sociologie dans l'Education aux Etats-Unis*, chapter on *L'Education comme Fonction Sociale*.

PART THREE

GERMANY

CHAPTER I

THE STANDARDS THAT FORMERLY DOMINATED THE ADMINISTRATION AND ORGANIZATION OF GERMAN SCHOOLS

(a) SUBSERVIENCY TO THE STATE

The German Revolution wrought sweeping changes in the schools. The transformations, however, can be explained only in part by the political and educational opinions of those who were most actively interested in the overthrow of the old *régime*. The schools of the New Republic give evidence of certain outstanding and persistent characteristics that are far stronger than the unstable Government that now presides over them. The regularity in school attendance, the effort on the part of municipalities and parents to keep the schools at a high level of efficiency in equipment, the cleanliness, the respect for order and discipline, and finally, the great faith in education, are among the salient points that rest upon a force many times greater than anything that the present Government could have engendered. These are expressions of an advanced culture, and it is evident that they could not have been acquired yesterday. The search for adequate reasons that will account for what we now witness leads us to embark upon an examination of the history of German education. If this system of education has developed certain extraordinary and enviable virtues, it also remains to be explained what failings were inherent in it that contributed towards the abnormal militarism which led Germany along the road to ruin.

The reader will note that we are concerned in this chapter with questions of administration and organization only.¹ For centuries

¹ There were certain phases of the ideal that guided the teaching and that lent themselves quite easily to military purposes. This was a very subtle influence, and it is safe to say that very few German teachers were aware of the possible harm and exploitation that were always latent in the pedagogical doctrines that dominated their schools.

the German State, the University, and the Church co-operated in administering and organizing forms of education. Of these three forces the State may be said to have played the leading rôle since the days of the Reformation. After the founding of the German Empire (1871) the State assumed even greater control over all educational matters. If the University and Church still seem to exercise important functions, it will be found upon closer examination that these are directly under the control of the Government instead of acting in any independent capacity. The unfortunate concentration of power in the least responsible of the three forces explains in part the formidable stupidity of Germany's conduct in the War. It was one of the most remarkable cases in history when great intellect and high virtues were employed to forward ends that were wholly ignoble.

(b) THE DEVELOPMENT IN PRUSSIA

Prussian education has a much shorter history than that of England or France. At the very outset we can detect a difference both in educational ideals and in the methods used to put them into execution, as compared with the two latter countries.

Before the coming of the Electors of the Hohenzollerns (1535-1640) there were few traces of schools of any kind in the territory that constituted Old Prussia. The first decree was ordered by Joachim II in 1540, and was inspired by the spirit of the Reformation which could hope to maintain itself only by the rapid spread of knowledge among the people. Even at that date we note the genuine Prussian ring. The schools were to be established for the purpose of "maintaining the Christian religion and the support of an efficient police. (*Die Erhaltung guter Polizei.*)"¹

There was no idea at that time of making attendance compulsory. Parents who sent their children did so because of the practical utility that was gained. Religion, reading, writing, and arithmetic were taught. The schools were confined almost exclusively to the towns.

The management of the schools was placed in the hands of a group of six persons, three from the Church and three from the laity. At that date this marked a great contrast with what was taking place in England and France. Even then the State was preparing to take the control of education away from the Church.

Joachim-Friedrich issued an order in 1600 that his inspectors

¹ C. Müller, *Grundriss der Geschichte des preussischen Volksschulwesens*, Band VII, p. 2.

This is a very scholarly work. It contains all the more important decrees and school laws from the earliest beginnings of the Prussian State down to our own time. The influences that were active in each of the several periods of Prussian educational history are carefully documented and explained.

should note whether teachers were being provided for all schools, and whether there was ample provision for the maintenance of teachers ; further, specific information was requested regarding the instruction, discipline, examinations, and habits of the teachers. Here, again, we see evidence that the schools were coming under the direct supervision of the Prince. " The new common school (*Volksschule*) is not a direct creation of the Reformation and the Church, but of the State through the Church."¹

Friedrich Wilhelm I (1713-40) instituted in 1717 the first school law that provided for universal and compulsory education.² Special emphasis was laid upon the importance of sending the children in the country districts to school. Parents were to be punished if they failed to comply with the law. School fees were to be charged, but in the case of poor families the fees were to be paid out of the alms of the municipality. Children were required to attend school until they were versed in the catechism, biblical history, reading, singing, writing, and arithmetic.

Further, the King took up the questions of the salaries and training of the teachers. The decree of 1722 ordered that, in addition to the fees paid by some of the children, the teachers were to be entitled to a monopoly in any of the trades in which they were skilled—tailoring, linen-weaving, blacksmithing, wheelmaking, or carpentry. If the teacher were unskilled in any trade, he was allowed a vacation of six weeks to work in the harvests. In some parts of Prussia the community furnished the teacher with certain quantities of produce. In others, he was paid stipulated sums of money.

Seminaries for the training of teachers were established. School inspection was inaugurated.

Frederick the Great (1740-86) emphasized his father's efforts in education. There was a steady improvement in attendance and scholarship. That the children of the masses must go to school was now an accepted tradition. This evolution was more than one hundred years ahead of either England or France. Ministers of education were already well-known personages. The names of Hecker, Süßmilch, Freiherr von Rockow, and von Zedlitz give ample testimony that the Prussian State was looking to education as to an important source of power.

¹ Heman-Moog, *Geschichte der neueren Pädagogik*, p. 75. This volume is devoted to a discussion of all the educational reforms in Germany since the sixteenth century. A summarized statement of the doctrines of the leading educational philosophers is given.

² C. Muller, *Grundriss der Geschichte des preussischen Volksschulwesens*, p. 23.

Freiherr von Stein, Wilhelm von Humboldt, and Fichte are names connected with every form of education. Here we most clearly see evidence that the State and the University co-operated in dominating all forms of education.

Von Stein, as State Minister, founded the University of Berlin. He was greatly under the influence of Kant. Hence he followed the principle that a nation's greatness is dependent upon a universal and thorough education of the masses. No form of education escaped his attention. In 1808 von Humboldt became Minister of Education. He was recognized as one of the greatest scholars of his time. His activities in connection with the University of Berlin were one of the factors that helped that institution to leap into world fame at its very beginning. Now his work in reorganizing the Secondary and Elementary Schools is just one more proof that German education has been directed by the State, but always under the influence of the doctrines promulgated at the Universities. The writings and activities of Fichte lend further support to the same argument. He was the first rector of the University of Berlin. A University professor and world-renowned philosopher, he, too, urged that the nation's existence could be secured only by the education of the masses. His contributions towards the spirit that united Germany are regarded as his greatest, cleverest, and most enduring achievement.¹

Certain definite tendencies must now be clear in the mind of the reader. More than a hundred years ago popular education was already making great headway in Germany. From its earliest beginnings it had been led most distinctly from above. This characteristic continued down to the time of the Great War. The Germans were an intelligent, industrious, and good-hearted people. They obeyed their masters well. In an evil day they fell upon irresponsible leadership, and their very efficiency became the most powerful instrument in forging their ruin.²

(c) THE DEVELOPMENT IN OTHER GERMAN STATES

Germany had an important educational development for two or three centuries before the Reformation. However, it holds no great importance for our thesis, because the doctrines of Luther broke

¹ See C. Müller, *Grundriss der Geschichte des preussischen Volksschulwesens*, p. 122.

² The Allied Nations seem to realize only dimly the errors in the German system. Four years after the Armistice we can say with complete confidence that not one of them shows any signs of profiting by Germany's mistakes. On the contrary, they are making no small amount of effort to imitate her follies.

quite completely with the past. Up to that time the school was regarded as the daughter of the Church, and in a sense it remained in that relation even up to the time of the Great War. Luther taught a new doctrine which Germany accepted. He proclaimed the State Authority as an institution, quite as sacred as the Church herself. This tended to strengthen the hands of the Princes, who soon assumed the responsibility for regulating both religion and education. This fact is of the highest importance. In it lies the explanation of Germany's rise to greatness, and also of her fall.

In Würtemberg the decree of 1559 gave a uniform organization to the whole school system. Schools were to be established in all villages and in the country. The children were to be taught religion, singing, reading, and writing.

In that early day the Continuation School idea sprang into existence from a feeling on the part of the Church that the home influence was not sufficient to enable the child to meet life's duties successfully. The interest of the Church in morals and salvation found expression in an ever-extending control over the rearing of the child. In consequence of the meagre schooling for the youth, the Church of the sixteenth century conceived the idea of prolonging the period of religious instruction. In Germany, in the year 1589, the Bishop of Samland came forward with a plan. The centuries following witnessed a mass of Church edicts calling for the establishing of Continuation Schools of a religious type. Würtemberg led the way, followed by Baden and Bavaria.

Würtemberg, which took the lead in founding these Continuation Schools of a religious and cultural character, was also the State that led the way when the time came to change these schools into an industrial form in order to meet the improved economic, social, and cultural conditions.

In 1836 this whole movement was regulated by law. Pupils whose attendance at public schools was no longer required were obliged to attend Sunday School until their eighteenth year, provided they were not attending a higher type of Literary School or a special Industrial Continuation School. We note in this law a kind of indirect compulsion of attendance at a Trade School.

In 1846 there were 4500 pupils in the sixty-nine Trade Schools of the various cities and villages. Of this number, forty-six schools had instruction for only two hours a week, and thirty-eight had only one teacher each. That the movement still depended upon charity is proved by the fact that fifty-five of the sixty-nine schools paid no salaries to their teachers.

In 1853 a Royal Commission of Industrial Continuation Schools

was instituted. The Commission was put under the Ministry of Churches and Schools.

The chief regulations made by this Commission were these :

1st. In general, the Sunday Trade Schools shall not only be maintained in their former functions, but shall be improved in conformity with the industrial requirements of the locality and in accordance with the possibilities of obtaining money and teachers. The course of study shall be extended to include hours of instruction in the morning and evening of week-days.

2nd. In the chief industrial cities the Industrial Continuation School instruction shall, so far as possible, have the following organization :

(a) For those apprentices who by reason of their talent and future opportunities neither desire nor are able to obtain a complete training, the instruction shall be concentrated upon the most important matters, and the time of instruction shall be limited to Sundays.

(b) For the more talented and ambitious, two courses shall be organized, one for the apprentice, and another for the journeyman. The instruction shall be given on week-day evenings. The course of study for the apprentice shall be : written compositions pertaining to industries of all sorts, industrial arithmetic, geometry for industrial purposes, and, finally, drawing (along the line of these two studies).

In the higher course, mathematics and drawing (including modelling) shall be continued. There shall be added to these, industrial physics and mechanics, industrial chemistry, and finally, book-keeping and the chief principles of trade-economy.

3rd. The attendance at the Industrial Continuation School is voluntary. Hereby it is further ordered that all must attend the ordinary Sunday School in so far as they are not in attendance upon one kind or another of the Continuation Schools. Regularity of attendance shall be insisted upon, and repeated unexcused absences shall be punished by expulsion and by the obligation to attend the Sunday School.

4th. The Industrial Continuation School shall charge a tuition-fee proportionate to the local conditions.

5th. All Industrial Continuation Schools are district institutions. The immediate supervision and guidance shall be in the hands of a District Board, which may call to its assistance mechanical trade-specialists and the Principal of the school, who shall form a sub-commission, for the purpose of planning and supervising instruction.

6th. The district is, in the first instance, responsible for the expenses of the school. An effort shall be made to have the district-corporation vote an annual sum regularly, and it is expected that the local trade weavers' union and guilds will share the expenses, particularly in the cases of the poorer children. In so far as the expenses are not met in this way the Royal Authority is empowered to appropriate certain sums to be paid by the State.

In the early 'fifties provision was made in Stuttgart to instruct the girls in book-keeping and correspondence, and soon other cities followed the example. The necessity was obvious. Many girls must

sooner or later provide for their own livelihood, and also assist in maintaining others. Frequently an unworthy or incapacitated husband must be supported. In 1861 a separate department in the Continuation School was established for girls. The course of study embraced all kinds of household work and all branches of the Industrial and Commercial School.

The theoretical and literary studies were taught by the public school teachers. The drawing courses were given by the teachers of the Higher Schools, and, whenever possible, by men of practical experience who were appointed on a part-time basis. Only in the larger schools were drawing teachers placed on a full-time basis.

The rise of Industrial and Commercial Schools went hand-in-hand with an undeniable advance in trade and in industry. Already in the year 1863 Märten described the economic conditions of Würtemberg as follows :

“ In no other field of economic advance has Wurtemberg experienced such a complete change during the last generation as it has in the field of manufacturing, and this in direct connection with trade and transportation. It is the period in which Wurtemberg went over from a predominatingly agricultural status to one of manufacture and wholesale industry.”

A similar development existed in other German States. How far this was in advance of both England and France is attested by the English investigators themselves.¹

In 1580 Saxony issued an order that established schools in all villages and in the country. Religion, singing, reading, and writing were to be taught. It set the educational standard for two hundred years. It is a landmark in educational history, and a permanent testimony that a common school for all the people was first created by a Protestant State.²

After the Seven Years' War Saxony witnessed a renewed effort in education. The revised law of 1773 fixed the period of compulsory attendance between the ages of five or six and fourteen. Arithmetic was added to the curriculum. The whole school programme was outlined in full detail. Special emphasis was laid upon the relation of the school and the family. The clergy were admonished to be industrious in school inspection. The teachers were commanded to be humane in handling the children.

The year 1783 marks a further evolution. The schools were given

¹ See pp. 43-46.

² For a complete history of the common schools of Saxony, see W. Pätzold, *Geschichte des Volksschulwesens*.

a greater independence. School inspection in the cities was given over to school-men, and if there were as many as six teachers in one school, a director was appointed, who was responsible to the district school inspector.

The clergy still retained the office of local school inspectors for all schools in the country and in the small villages. Not until the 1918 Revolution was this power lost. Herein lies one of the reasons, as we shall see later,¹ which explains the enthusiasm of the majority of the common school teachers for the Republic. The village and country teachers were freed from the tyranny of the local clergy.

On Saxon soil industrial education received an earnest and early welcome. Of the 125 more important Trade Schools in Saxony at the present day, five were founded before 1830, and six more had reached the zenith of their prosperity before 1850. Before the founding of the German Empire trade and industry were highly developed, and were being supported by more than twenty Industrial and ten Commercial Continuation Schools. Besides these the more important communities and centres had already inaugurated before 1830 Industrial Continuation Schools with voluntary attendance. Their object was to supply the deficiencies of the public school training and to complement the practical experience of the shops with a good theoretical course. Furthermore, it was thought that the growing youth—those who had just been confirmed—should be afforded an opportunity to make good use of free time instead of wasting it in riotous amusement and dissipation.

In Saxony, as in other States, these schools were supported in the beginning by philanthropists and guilds; later, more and more by the cities and State.

It was a century of industrial education—that is one of the reasons why Saxony is to-day the heart of the German manufacturing region.

(d) THE EFFECTS OF THE COUNTER-REFORMATION

In the administration and organization of the schools regard always had to be paid to the great differences in religion. The success of the Jesuits in Germany must be looked upon as an important factor in instigating school quarrels throughout the centuries.² German educational writers give due credit to the zeal and thorough

¹ See pp. 238-9.

² Perhaps if the Protestants had not had the Catholics to quarrel with, they would have quarrelled among themselves. In France, the Catholics, after getting rid of the Protestants, promptly got up differences of their own.

instruction in the Jesuit Schools. It is also due to the Jesuits that the Catholic Church has not lost Germany altogether.¹ Before the Great War the Catholic population was 23,800,000, or about 37 per cent of the whole. This made the Denominational School (*Konfessionelleschule*) necessary, but even this arrangement has never worked without friction. The present Republic is menaced in the extreme by difficulties that arise out of these eternal religious fights. It is the one great factor that threatens to keep the New Germany from being able to organize and administer a school system on thorough-going democratic principles.

(e) CENTRALIZED CONTROL REACHED ITS ZENITH IN THE ORGANIZATION OF THE GERMAN EMPIRE

(1) *As shown by the former German Constitution*

In Germany there was very little local control of schools, or of anything else. The Authority in all lines was centralized highly. The organization of the Empire and of the individual German States supports our contention.

The German Empire was composed of twenty-six States. Kaiser Wilhelm II as Emperor of Germany had little power, but as King of Prussia he was in a position to rule all Germany.

It is true that the German *Reichstag* of 397 members was elected by the people. Even that was not wholly democratic, because the number of representatives for each election district had become grossly disproportionate to the inhabitants of the district. By reason of the tendency of the city constituencies to return Socialists or other Radicals to the *Reichstag*, the Government had never been willing to allow a redistribution of seats. The legislative functions of the *Reichstag* were, in practice, distinctly subordinate to those of the *Bundesrat*, which was composed of fifty-eight delegates appointed by the Princes of the monarchical States and the senates of the free cities.

The King of Prussia appointed seventeen for Prussia, two for Brunswick, and one for Waldeck. This gave him an absolute control of twenty votes in the *Bundesrat*.

Any proposal to amend the Constitution might be checked by as few as fourteen votes in the *Bundesrat*, whence it arose that Prussia had an absolute veto on amendments. No change might be made relating to the military affairs, the navy, the tariff, and various consumptive taxes, without the consent of Prussia.

Prussia had the chairmanship of all standing committees in the

¹ Heman-Moog, *Geschichte der neueren Pädagogik*, Chap. III.

Bundesrat. The King of Prussia was in supreme command of the army and navy.

Besides, Prussia enjoyed an immense moral force due to her lead in organizing Germany, and also to her preponderance over the remaining German States in the matter of population.

The same centralization of authority which we saw in the organization of the Empire was also characteristic of each individual State. Each German State had a two-chambered legislative body. The Upper Chamber was filled by direct appointments of the Crown, or by heredity. It was always in a position to block legislation which might be proposed by the Lower House, which was elected by the people. The system of government in the Kingdom of Prussia was typical of that in all the States. The *Herrenhaus* in Prussia was composed of about 400 members, the majority of whom were appointed by the King. Since the Lower House could not pass any laws without the consent of the Upper House, the King of Prussia through his representatives controlled absolutely all the legislation. Now even the Lower House was not a democratic body. In Prussia the voters were divided into three classes according to their wealth. Enough voters were put into the first class to make the sum of the taxes paid equal to one-third of the whole tax raised. An additional number were taken to constitute a second third of all the taxes paid. The remaining voters formed the third class. In 2214 districts in Prussia one man owned enough property to enable him to appoint all the electors of the first class. In 1703 districts in Prussia two men owned enough property to enable them to appoint all the electors of the first class. To sum up the whole situation, we may say that 3 per cent of the voters in Prussia appointed one-third of the electors, and that the second third of the electors were appointed by 9 per cent of the voters; the remaining 88 per cent of the voters appointed the completing third of the electors.

At the Prussian elections of 1908, a Social Democratic vote, which comprised approximately 24 per cent of the total vote, yielded but seven members in a total of 443.

These facts prove conclusively that local control was wholly out of harmony with the organization of both the Empire and the individual States. The friends of the dual-control system were attempting to find in Germany a democracy, which we see must have been entirely foreign to the whole spirit of the German Government.

The spirit in which the German laws were administered was even more autocratic than the letter of the law would indicate. The Crown appointed the Ministers. These Ministers were not subject

to any legislative body. They were answerable to no one except the King. If the legislative bodies gave an adverse vote to the policy of a Minister, it was not incumbent upon him to resign, as is usual in other States of Europe.

The two elements which counted for most in German administration were wealth and birth. A people which tolerated such government-organization was not likely to enjoy local control in school matters.

(2) *Primary and Higher Education in Prussia*

We regard the point under discussion as of the highest importance. Not until the reader is quite clear as to the structure and working of the administrative laws of Germany can he hope to be in a position to appreciate fully how completely German education was dominated by a bureaucracy. It goes far towards explaining German mentality during the World War. Further, a thorough comprehension of the ancient *régime* will put the reader in the most favourable position for appreciating the changes made by the New Republic.

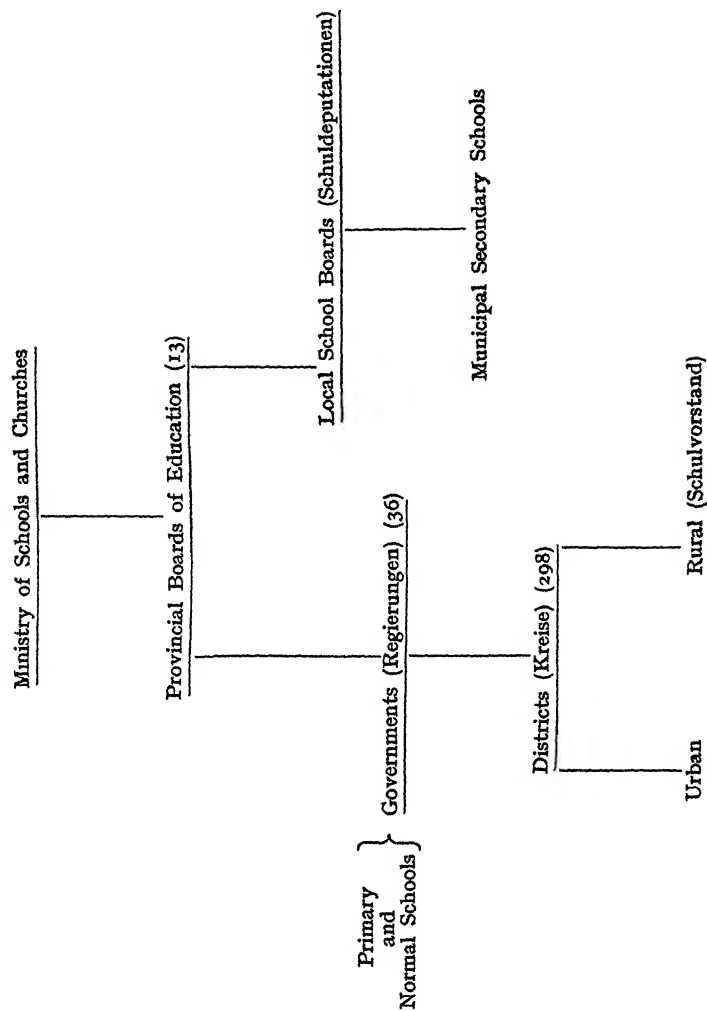
First we submit the scheme of administration of primary and University education as it existed for the State of Prussia.

The Provincial Board of Education was composed of from three to five inspectors nominated by the Minister and confirmed by the King. These inspectors divided amongst themselves the supervision of the various types of Higher Schools and the Normal and Primary Schools. The Board also controlled building plans, school ordinances, examinations, text-books, and inspection of all schools that gave admittance to the University. The appointment and dismissal of all teachers except the Director were in its hands, and it had complete control over all schools of which the State was whole or part patron.

There were a large number of municipal Secondary Schools. For these there existed Local School Boards (*Schuldeputationen*), composed of the mayor, a certain number of the town council, and other elected members. But even these committees were under the strictest supervision of the Provincial Board. Their freedom in individual action consisted mainly of making arrangements to construct buildings and to pay taxes. In brief, though they might conduct a better school than the State, they could not have one that was below the minimum State standard.

Under each Provincial Board, there were two or three "governments" (*Regierungen*) which controlled the Primary and Normal Schools, made appointments of the teachers and provided for their training. Each "government" was composed of six members, two

DIAGRAM OF THE ADMINISTRATION OF PRIMARY AND UNIVERSITY EDUCATION FOR THE STATE OF PRUSSIA



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appointed by the King, and four by the Provincial School Board. Each of these "governments" was further subdivided into districts (*Kreise*). These were two kinds, urban and rural. In the city this commission was composed of the mayor, whose appointment was approved by the King, and three or five members from the city council. In rural districts the head of the school committee (*Schulvorstand*) was known as the *Landrath*, and was assisted by three or five leading citizens. These commissions were responsible for the equipment of the schools, the payment of teachers' salaries, school attendance, and the furthering of local interest in the school.

The reader will note that the Local Authority had many duties, but no real power of initiative in anything.

(3) *Industrial and Commercial Education*

Though industrial and commercial education was left largely to the individual States, imperial legislation had a great influence in forwarding it. The main point of this imperial legislation lies in Section 120 of the *Reichsgewerbeordnung*, which provided that the school districts, or communes, may compel boys under the age of eighteen years to attend an Industrial or Commercial School. The same provision could be made to apply to girls of the same age, if they were engaged in commercial or clerical work. Parents who refused to send their children to the school were subject to a fine. Attendance at a guild or other Continuation School did not exempt the pupil from attending the school established under this law, unless the instruction given had been established as at least equal in grade and amount to that offered in the regular school. Employers were obliged to give workers under eighteen years of age the necessary time to attend such schools.

The Table gives the plan of control.

As shown in the Table, the Prussian schools were under the *Landesgewerbeamt*, which was composed of five members appointed by the Minister of Commerce. In addition to these there were twelve extraordinary members. There was also an Advisory Board composed of seventy members, selected from members of the Prussian legislature, mayors of cities, representatives of industry and commerce, Trade School directors, representatives of leading educational and technical organizations, and several other societies.

This larger body met once in two years for a period of several days to discuss all kinds of questions connected with the schools. The questions for discussion were submitted by the Minister of Commerce and Industry. After he got the advice of the Board, he did as he pleased.

The control of the schools was placed under the regular Board of five members who received their appointment from the Minister of Commerce and Industry. The duties of this Board were as follows : To arrange the curriculum and the examinations ; to prescribe the methods of instruction ; to provide the material necessary for instruction ; to appoint the directors and teachers ; to prepare plans for the further training of teachers ; to supervise the construction of new buildings ; and to recommend the budget.

The Board was to keep itself posted as to the capability of the directors and teachers and to report on the efficiency of the school in every detail.

There was, then, no local control whatever. This applied to more than three-fourths of all the Commercial and Industrial Continuation Schools in Prussia.

Next let us consider the remaining one-fourth.

There were certain types of Industrial Schools established by guilds and Chambers of Commerce that were controlled by Local Boards. One of the finest of this type was the Commercial School in Berlin. It received no State or municipal aid. All expenses were paid by the Chamber of Commerce. There were several types of Industrial Schools in Berlin, the expenses of which were paid entirely by the guilds. Even these schools were not wholly free from State influence, because the State allowed them to exist only because they were at least equal to, and most generally more advanced than, the ones required by the law.

The remaining fraction of the one-fourth was made up of Guild Schools that did receive some State aid. In such cases the State assumed control, although the Local Board continued as a sort of advisory and honorary body.

Above these Continuation Schools there was another type, called *Fachschulen*. These Trade Schools were intended to train master-workmen and men who expected to be superintendents of factories. Tuition was charged for and attendance was voluntary. The course required the full time of the student for a period of two to four years. These schools were open to those who had completed the work of the Continuation Schools, or to those who had had five or six years in a *Realschule*. There were two classes of *Fachschulen*. The State Trade School was controlled by the director and a Board representing the municipality. The law stated expressly that the director was not under this Board. When there was a disagreement, the issue was settled by the Minister. This Board gave advice with reference to new buildings, the arrangement of the curriculum,

THE PLAN OF CONTROL FOR INDUSTRIAL AND COMMERCIAL EDUCATION

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STATE.	DEPARTMENT OF STATE.	DIVISION OF THIS DEPARTMENT.	OFFICER NEXT IN RANK IN CHARGE.	LOCAL CONTROL.
Prussia	Ministry of Commerce and Industry	A special bureau (<i>Landesgewerbeamt</i>)	Government Superintendent (<i>Regierungs-Präsident</i>)	Inspectors (<i>Regierungs-und-Gewerbeschulräte</i>) (Local Boards)
¹ Bavaria	Ministry of Schools and Churches	(<i>Kammer des Innern der Kreisregierung</i>)	Continuation School Commission	District School Board Trade School Board Trade School Directors
Saxony	Ministry of Interior Ministry of Schools and Churches	—	—	Industrial School Inspector and Commercial School Inspector School Board
Württemberg	Ministry of Education	Commission of Industrial Education (<i>Gewerbeoberschulrat</i>)	Assistant Council (<i>Beirat</i>)	Advisory Board
Baden	Ministry of Interior Ministry of Education	A special bureau (<i>Landesgewerbeamt</i>)	—	Local Board
Hessen	Ministry of Interior	Trade Bureau	—	Trade School Inspector

that might be submitted by the Minister. The director and the teachers were appointed by the Minister.

Another class of those *Fachschulen* was the Municipality Trade School, which received a State subsidy. Such a school was controlled by a Board of seven members. The mayor of the city, three members appointed by the municipality, and three more appointed by the Minister, constituted the Board. This Board was responsible to the *Landesgewerbeamt*, which had final jurisdiction over the appointment of directors and teachers, the organization and curricula of the schools, the construction of new buildings, and the amount of the budget. Hence we see that local control, beyond giving counsel, found little support even in these higher class Industrial Schools.

Much the same plan was followed in Bavaria, Saxony, Würtemberg, Baden, and Hessen. The local control, indicated in the table above, was confined for the most part to advisory functions only.¹

Before the War the German people and even all foreign visitors to these schools were so occupied in admiring the magnificent results, that the question of what might be the effect on the world, and even on the nation itself, of a system of education in which everything was done for the people, and nothing by them, was hardly ever raised.

¹ For a detailed statement, see F. W. Roman, *Industrial and Commercial Schools of the United States and Germany*, Chap. XIX.

CHAPTER II

THE GERMAN SCHOOLS IN 1914

(a) THE PUBLIC SCHOOLS (*Volksschulen*)

At the base of the whole gigantic school system were the "public schools," which were attended in 1900 by 8.9 millions or 90.8 per cent of all the children between the ages of six and fourteen years.¹ The remaining 9.2 per cent attended Middle, Higher, and private schools. The Middle and Higher Schools did not form consecutive classes but were parallel with the public schools.

The laws of most of the States required "a moral, religious, and patriotic education, and a necessary knowledge and skill for the life of a citizen."

School attendance for all children between the ages of six and fourteen years was compulsory, and the law was everywhere strictly enforced. Variations from the above requirement were very slight. Bavaria and Württemberg required only seven years' compulsory attendance; however, the cities of Munich and Nürnberg had raised the requirement to eight years even before the Great War.

In Schleswig-Holstein attendance for girls was required until the fifteenth year, and for boys until the sixteenth. Anhalt also had a nine-year requirement.

The hours spent each week on the various subjects and in the different grades were as shown in the Table:—

	LOWER GRADES.		MIDDLE GRADES.		UPPER GRADES.	
	Schools with one teacher.	Schools with more than one teacher.	Schools with one teacher.	Schools with more than one teacher.	Schools with one teacher.	Schools with more than one teacher.
Religion .	4	4	5-6	4	5-6	4
German .	11	11	9-10	8	7-8	8
Arithmetic .	4	4	4	4	5	6
Drawing .	—	—	1	2	2	2
Nature Study	—	—	6	6	6	6 (8)
Singing .	1	1	1	2	2	2
Gymnasium	—	2	2	2	2	2
Handwork }						
Total .	20	22	30	28	31	30 (32)

¹ For a detailed statement of the whole Primary School system as it existed before the World War, see J. Tews, *Grundzüge der deutschen Schulgesetzgebung*, 1913.

The above Table does not take into account the recent introduction of instruction in cooking for girls. Such instruction was given in the last grade in 161 cities during the year 1910, the average time devoted to such classes being four hours a week. In the boys' schools, manual training sometimes formed a part of the curriculum.

The number of school weeks in the year, the number of hours for each grade, and the subjects pursued by the various grades varied slightly in the different States; also there were some differences in these respects to be noted even in the same State, when a comparison was made between the city and the village schools. School was in session forty to forty-two weeks in the year, and the number of school hours in the week ranged from twenty to twenty-two in the lower grades and averaged about thirty in the upper grades.

As a rule the sexes were taught separately. However, in communities where the Catholic and Protestant religions were both represented it was thought more important to separate the children on the basis of religious affiliation, even if by so doing it became necessary to establish co-educational schools because of the small number in attendance.

Corporal punishment was allowed by law, though the statement always followed that its use was to be regarded as exceptional. Teachers were warned against injuring the child. Many teachers prided themselves on never resorting to corporal punishment. On the other hand, many confessed then, and others state quite frankly to-day, that pupils cannot be well taught unless the teacher has the right to use a strap. Its use may be rare, but the pupils must realize the possibility of its service being real.

There is no doubt that the German schools erred on the side of being too strict. The teachers had too much power over the children. Some abused it. Life was turned into a state of misery for some children, and child suicide was a phenomenon which resulted from German school efficiency.

The school law of none of the States provided free text-books. These were to be provided by the parents and guardians. However, in case of poverty, the school commissions were required to supply them.

School hygiene emphasized for the most part the size and interior arrangements of the schoolroom. Schools in the cities were generally well provided with baths. Each child had a bath once a week at school. An exact record was kept. This weekly official bath had a tremendous effect in raising the standard of life among the people. It was reflected in clean streets and improved building plans. It

was showing itself in improved morals. Of course, the army, as is the case in all countries, was a constant influence in just the opposite direction.

School doctors were attached to nearly all schools, but not always in full-time employment. They examined the children and made recommendations. Parents were always free to choose their family physician. The school doctor alone was authorized to grant permission for absence from school on account of illness.

Parents and guardians did have the right to send their children to private schools, or to have them taught at home. Very little use was made of this privilege, however, since it had to be shown that the children sent to a private school were receiving the same instruction as was being given in the public school, and the private teachers had to hold the same qualifications as the public school teachers. Also, the children were required to pass the same examinations. This law was strictly carried out. The German thoroughness in teaching and efficiency in the execution of the laws account for the lowest percentage of illiteracy in the world. Before the War it was .05 per cent.

The accuracy of German school statistics¹ makes it possible to get a definite idea of the degree of knowledge possessed by the people.

In 1907 the public schools of Chemnitz, one of the leading manufacturing cities in Germany, could show that :

More than 94% completed the sixth grade.

„ „ 76% „ „ seventh grade.

„ „ 50% „ „ eighth grade.

The following table shows the number in the grades in Chemnitz in 1913 :—

GRADE.	DISCHARGED.					ENROLLED
	VIII.	VII.	VI.	V.	Total.	First Grade
Boys .	1497	623	281	66	2467	3113
Girls .	1806	660	249	68	2783	3156
Total .	3303	1283	530	134	5250	6269

Now about 57 per cent of the boys and 65 per cent of the girls actually completed the eight grades.

According to the figures for 1907, 62 per cent of all the children

¹ Very complete school statistics are given by Emil Schwartz in his *Organisation und Unterrichtserfolge der städtischen Volksschulen in Deutschland.*

of Munich that entered the public schools in the first grade completed at least seven grades before leaving school.

The figures for Berlin, according to the official report for 1908, showed that the following percentage of those who entered the first grade had completed the grades below specified before leaving school :—

GRADE.	1908	1907	1905
VIII	43·32%	41·02%	37·06%
VII	28·99	29·88	30·36
VI	16·09	17·67	19·68

According to this analysis 88·04 per cent of the pupils of fourteen years of age had completed six grades of schooling, 72·31 per cent seven grades of schooling, and 43·32 per cent eight grades of schooling.

The table below shows the grades and promotions in 1913 :—

PUPILS DISCHARGED AFTER HAVING COMPLETED EIGHT YEARS OF
OBLIGATORY SCHOOL ATTENDANCE.

GRADE.	1912	1911	1909	1907	1905
VIII . .	12,504	12,366	11,155	10,020	9,028
VII . .	6,653	6,910	6,966	7,301	7,395
VI . .	3,408	3,662	3,758	4,317	4,794
V . .	1,358	1,356	1,397	1,862	2,093
IV . .	287	365	332	569	754
III-I . .	47	56	57	84	119
Classes for back- ward pupils .	454	408	323	277	178
Total .	24,711	25,123	23,988	24,430	24,361

THE SAME IN TERMS OF PERCENTAGE.

GRADE.	1912	1911	1909	1907	1905
VIII . .	50·60	49·22	46·50	41·02	37·06
VII . .	26·92	27·51	29·04	29·88	30·36
VI . .	13·79	14·58	15·67	17·67	19·68
V . .	5·49	5·49	5·82	7·62	8·59
IV . .	1·16	1·45	1·38	2·33	3·09
III-I . .	0·20	0·22	0·24	0·34	0·49
Classes for back- ward pupils .	1·84	1·62	1·35	1·14	0·73

The following figures give the percentage of the pupils that were promoted from one grade to the next :—

GRADE.	1907	1908	1909	1910	1911	1912	1913
I	86.9	89.82	89.93	90.22	91.00	90.35	90.89
II	87.4	88.95	89.32	89.70	89.59	89.03	89.39
III	86.3	87.82	88.32	89.21	88.80	88.46	88.67
IV	84.2	87.79	87.56	88.01	88.77	88.32	88.26
V	85.9	88.39	88.23	89.64	89.00	88.83	89.11
VI	85.1	86.76	87.17	88.15	88.70	87.96	87.76
VII	78.6	83.45	83.57	85.03	85.37	84.29	85.15
Average	85.4	87.88	88.27	88.78	88.94	88.38	88.64

Thus we note that in 1905, 37.06 per cent, in 1908, 43.32 per cent, and in 1913, 50.6 per cent completed eight grades. The improvement in all other grades is similar, as is borne out by the latter part of the table.

(b) CONTINUATION SCHOOLS

(1) Laws

The most important legal measures for Industrial and Commercial Continuation Schools are found in the *Gewerbeordnung* of 1869. Later these were embodied in the laws of the Empire. The chief regulations were as follows :

" Article 120. Employers are obliged to grant the necessary time to all their employees, under eighteen years of age, who may be subject to attendance at a local or State Continuation School. Instruction may be given only at such hours on Sunday as will not interfere with the main church service. . . .

" Institutions for domestic science shall also be considered as coming under the above regulations.

" Compulsory attendance upon a Continuation School may be established by an ordinance of the community or local guild, for boys under eighteen years of age and for girls under the same age if engaged in commercial pursuits. This regulation obtains in so far as compulsory attendance does not already exist by virtue of the State law."

By the law of the Empire dated November 27th, 1911, the obligation of compulsory attendance had been extended to apply to girls engaged in industry as well. In order that regular attendance on the part of the pupils might be assured and the necessary co-operation of the parents enlisted, additional ordinances might be drafted by either the community or the guild. Pupils were excused from attendance upon a Continuation School, founded by Statute, if they were in attendance upon a Guild School or other Trade School

whose curriculum had been credited by the Local Authorities as being of equal value.

"Article 81 b. Guilds are granted the special privilege of establishing institutions for advancing the industrial, technical, and moral development of master-workmen, journeymen, and apprentices. The right to support and supervise these schools falls likewise within their province.

"Article 103 e. Abs. 3. The chambers of trade are empowered to erect and support institutions for the advancement of the industrial, technical, and moral development of master-workmen, journeymen, and apprentices.

"Article 127. The master is obliged to keep the apprentice in attendance and watch over him. He must give the apprentice ample time and opportunity to attend church-service on Sundays and holidays.

"Article 127 b. After the period of probation the apprentice may be dismissed before the term of his apprenticeship expires if he neglects his school attendance.

"Article 139 Commercial Schools established by the State or community under the provisions of this act shall be subject to the regulations that have already been cited for the Industrial Schools. Merchants shall keep all helpers and apprentices under eighteen years of age in attendance upon the same. . . ."

In addition to this imperial legislation, which confers the right only upon the municipality to establish compulsory attendance, the several States had rapidly developed on their own account legislation which had for its goal the establishment of compulsory attendance at the Continuation Schools in the case of all boys and girls, whether they were engaged in commerce or industry or not.

In Würtemberg the law of 1906 required that each community that had forty male workers under eighteen years of age, who were engaged in industrial or commercial work, must establish an Industrial Continuation School. (Trade or Business School.)

When once such a school had been established it could not be closed until the number of pupils had been reduced below thirty, and even then the community might continue such a school.

Special Commercial Schools would be established when the number of pupils made such a separation possible. After reviewing the tables given later we shall reach the conclusion that the number of Commercial Schools was still relatively small. The duration of the instruction covered a period of three years of forty weeks each, totalling not less than 280 hours per year.

For Baden compulsory attendance at Continuation Schools was introduced by the enactment of the law of 1874. Boys were required to attend for two years, girls for one year. The number of hours devoted to instruction was two weekly, throughout the year.

However, in special cases, the instruction might be confined to the winter months, three hours per week instead of two being the assigned number in such instances.

The law of 1898 provided that all boys engaged in industry, who were not excused from attendance at the Continuation Schools, should attend an Industrial or Commercial Continuation School until they were 17 years of age.

In 1902 these legal provisions were extended to apply to the girls engaged in industry.

The law of 1904 provided that the attendance upon an Industrial and Commercial Continuation School might, through local ordinance, be made compulsory for those under eighteen years of age irrespective of sex.

The majority of the schools required an attendance of eight hours per week.

In the Kingdom of Saxony the law of 1873 provided that all boys who had passed the "common school" age must attend a General Continuation School for a period of three years. Furthermore, it empowered the community to extend the same law so that it should affect in like manner the girls.

The number of weeks per year during which the school was to be in session depended largely upon the number of hours per week set apart for instruction. About half the schools were in session two hours per week; the great majority of the remainder offered their facilities for four hours; and a small number gave instruction for five hours.

Communities, guilds, etc., might organize Industrial and Commercial Continuation Schools. Attendance at these schools exempted the pupil from enrolment in the above-named class; hence it may be said that the latter enjoyed a sort of indirect obligatory provision.

Energetic measures were drafted for Prussia in 1874 for the support of the Continuation School system. Accordingly the State paid one-half of all the expenses, besides expenditure for rooms, heat, and light. This obligation was assumed by the State on the condition that attendance be made compulsory, and that the work was being done according to an approved curriculum.

(2) *Enrolment*

The high enrolment and regularity of attendance at Continuation Schools for the last twenty years have evoked the wonder and admiration of the world.

In 1906 there were in Würtemberg 176 Sunday Schools exclusively

for boys, and 269 attended by both sexes. Of the General Continuation Schools there were 1967 reserved for boys, and 156 to which both sexes were eligible. There were 152 Industrial Continuation Schools, with an enrolment of 19,319 pupils. In 1907 there were 153 Industrial Continuation Schools, with an enrolment of 20,873 pupils. Of this number thirty-eight provided for obligatory attendance, and had an enrolment of 3912 pupils.

In 1906 Baden had 1636 General Continuation Schools, enrolling about 5000 pupils. In that same year there were 127 Industrial Continuation Schools, enrolling 2515 pupils and 120 guest-pupils; also 52 Trade Schools, enrolling 10,168 boys, 50 girls, and 2170 guest-pupils.

The rapid rise in both the number of schools and attendance is seen in the case of Prussia.

INDUSTRIAL CONTINUATION SCHOOLS

	COMPULSORY ATTENDANCE.		VOLUNTARY ATTENDANCE.		TOTAL.	
	No. of Schools	No. of Pupils	No. of Schools	No. of Pupils	No. of Schools	No. of Pupils
1882	335	32,558	288	24,526	623	57,084
1895	472	56,147	289	44,270	761	100,417
1905-6	1,301	202,669	94	23,905	1,395	226,574

The reader notes that we are not attempting to give a complete statement for each German State. Our interest lies merely in getting a fairly accurate picture of the situation as a whole as it existed before the Great War.

In this connection attention must be called to the great advance that had already been made in the provisions for the industrial and commercial education of women and girls.¹

In 1908 there were 323 public Commercial Schools for girls in the whole Empire. This does not include an almost equal number of private schools.

The idea was rapidly gaining ground that girls should be afforded the same educational opportunities as boys.

¹ For a detailed statement, see F. W. Roman, *Industrial and Commercial Schools of the United States and Germany*, Chap. V.

Besides the Continuation School movement there remains the large number of Trade Schools to be noticed. In 1910 Prussia had twenty-five schools for the building trades, which enrolled about 6000 students. At about the same time the enrolment in schools for metal-workers was more than 3000. Besides, there were schools for pottery and all the various textile trades. These also enrolled thousands of students.

The twenty-six Textile Schools of Saxony were famous throughout the world. This is evident from the enrolment from other German States and foreign nations. Their growth and development is shown by the following :—

	1884	1904
Number of pupils	1,701	2,543
In the day schools	220	436
In the night schools	1,481	2,107
From Saxony	1,599	2,442
From other German States	62	37
From foreign countries	40	64

In addition, Saxony had more than one hundred other Industrial Schools, carrying an enrolment of more than ten thousand students.

Probably enough material has been presented to illustrate fully what education meant in Germany in the last days of the Empire.

(c) SECONDARY SCHOOLS

(1) *For Boys*

The German Secondary School system may be considered from the standpoint of the length of the courses. There are nine years' schools, and the six years' schools, of each of which there are three types.

Put briefly the classification is thus :

(a) Schools with a full course of nine years—

1. *Gymnasien*, which teach Latin and Greek.
2. *Realgymnasien*, which teach Latin, but not Greek.
3. *Oberrealschulen*, which teach neither Latin nor Greek.

(b) Schools with a course of six years—

1. *Progymnasien*, which teach Latin and Greek.
2. *Realprogymnasien*, which teach Latin, but not Greek.
3. *Realschulen*, which teach neither Latin nor Greek.

The latter class of schools simply complete the first six years' course of the former class.

It was necessary to complete at least six years of secondary

education in order to be allowed to volunteer for the one-year military service. All who fell below this standard were obliged to serve the two years, just as those who came from the *Volksschulen*. In other words, the ability of the boy to pass successfully six years of secondary schooling meant his admission into the future higher and ruling class. The army officers were all taken from this group. Families felt it to be a terrible disgrace to have a son who failed to reach this standard. The social distinction between a brother who passed and one who failed was sharply drawn. In this sense German militarism gave a kind of "hot-house" stimulus to higher education.

We give the curriculum of each type of school below. The course begins when the boy is nine years of age. Before the War these courses were preceded by three years at a Preparatory School (*Vorschule*) which was attached to the Secondary School. These are to be abolished completely.¹

The forms or grades are named as follows: *Sexta* (sixth), *Quinta* (fifth), *Quarta* (fourth), *Unter-Tertia* (lower third), *Ober-Tertia* (upper third), *Unter-Sekunda* (lower second), *Ober-Sekunda* (upper second), *Unter-Prima* (lower first), *Ober-Prima* (upper first). In the six-years' schools the forms are simply *Sexta*, *Quinta*, *Quarta*, *Tertia*, *Sekunda*, *Prima*, again, of course counting from the bottom upwards.

The recitations last fifty minutes.. The tables do not include homework. The brackets indicate that the lessons may be redistributed from time to time between the subjects enclosed in the brackets.

GYMNASIEN

	VI	V	IV	III B	III A	II B	II A	I B	I A
Religion . . .	3	2	2	2	2	2	2	2	2
Mother Tongue and Historical Narration . . .	3 } 4 1	2 } 3 1	3	2	2	3	3	3	3
Latin . . .	8	8	8	8	8	7	7 } 13 6	7 } 13 6	7 } 13 6
Greek . . .	—	—	—	6	6	6	6	6	6
French . . .	—	—	4	2	2	3	3	3	3
History . . .	—	—	2	2	2	2 } 3 1	3	3	3
Geography . . .	2	2	2	1	1	1 } 3 2	—	—	—
Mathematics . . .	4	4	4	3	3	4 } 6 2	4 } 6 2	4 } 6 2	4 } 6 2
Natural Science . . .	2	2	2	2	2	—	—	—	—
Writing . . .	2	2	—	—	—	—	—	—	—
Drawing . . .	—	2	2	2	2	—	—	—	—
Total . . .	25	25	29	30	30	30	30	30	30
Physical Training . . .	3	3	3	3	3	3	3	3	3
Singing . . .	2	2	—	—	—	—	—	—	—

¹ See pp. 245-6.

REALGYMNASIEN

	VI	V	IV	III B	III A	II B	II A	I B	I A
Religion . . .	3	2	2	2	2	2	2	2	2
Mother Tongue and Historical Narration . . .	3 } 4 1	2 } 3 1	3	3	3	3	3	3	3
Latin . . .	8	8	7	5	5	4	4	4	4
French . . .	—	—	5	4	4	4	4	4	4
English . . .	—	—	—	3	3	3	3	3	3
History . . .	—	—	2	2	2	2	3	3	3
Geography . . .	2	2	2	2	2	1	—	—	—
Mathematics . . .	4	4	4	5	5	5	5	5	5
Natural Science . . .	2	2	2	2	2	4	5	5	5
Writing . . .	2	2	—	—	—	—	—	—	—
Drawing . . .	—	2	2	2	2	2	2	2	2
Total . . .	25	25	29	30	30	30	31	31	31
Physical Training Singing . . .	3 2	3 2	3 —	3 —	3 —	3 —	3 —	3 —	3 —

OBERREALSCHULEN

	VI	V	IV	III B	III A	II B	II A	I B	I A
Religion . . .	3	2	2	2	2	2	2	2	2
Mother Tongue and Historical Narration . . .	4 } 5 1	3 } 4 1	4	3	3	3	4	4	4
French . . .	6	6	6	6	6	5 } 9 4	4 } 8 4	4 } 8 4	4 } 8 4
English . . .	—	—	—	5	4	2	3	3	3
History . . .	—	—	3	2	2	2	1	1	1
Geography . . .	2	2	2	2	2	1	1	1	1
Mathematics . . .	5	5	6	6	5	5	5	5	5
Natural Science . . .	2	2	2	2	4	6	6	6	6
Writing . . .	2	2	2	—	—	—	—	—	—
Freehand Drawing . . .	—	2	2	2	2	2	2	2	2
Total . . .	25	25	29	30	30	30	31	31	31
Physical Training Singing . . .	3 2	3 2	3 —	3 —	3 —	3 —	3 —	3 —	3 —

" In 1902, we learn from Lexis, there were in all the Higher Schools of Germany 301,887 boys, of whom 174,467 were in Prussia. They were distributed as follows: in the *Gymnasien* 144,673 boys, and, in the *Progymnasien* 9,007; in the *Realgymnasien* 39,077, and in the *Realprogymnasien* 3,418; in the *Oberrealschulen* 31,707, and in the *Realschulen* 74,005. Prof. Sadler states (Essex Report, p. 7) that in Prussia in 1900 (population 34,472,509) the proportion of boys attending the Higher Schools, all over nine years, was 5.44 per 1,000 of the whole population. About the same time there were probably about

170,000 boys in nominal receipt of secondary instruction in England, out of a population of, say, 35,000,000. The only difference was that every Prussian boy was receiving a real, efficient secondary education at the hands of fully qualified teachers, and staying in two cases out of three, to the age of sixteen or seventeen, in the third to the age of eighteen or twenty; whereas most of the English boys were being badly taught by unqualified teachers in schools which, even when they were not private academies, gave rather elementary than secondary instruction, and nearly all English boys left school long before they were sixteen. In Prussia secondary education is a guaranteed, standardized article; in England it is still for the most part, *verbum et præterea nihil*.¹

In 1908 the number of boys in the Higher Schools for the Empire had risen to 372,461.²

The table shows the number and types of schools in the leading States in 1908.

STATES.	Gymnasien	Realgymnasien	Oberrealschulen	Progymnasien	Realprogymnasien	Realschulen	Other Institutions	Private Institutions
Prussia .	325	95	53	39	43	156	16	20
Bavaria .	46	5	9	31	—	46	4	8
Saxony .	19	13	—	—	4	33	6	6
Württemberg	18	4	10	4	7	20	—	2
Baden .	17	5	8	1	8	29	1	1
Hessen .	11	3	5	3	—	15	1	1
Total .	436	125	85	78	62	299	28	38
Other States	68	21	14	6	11	48	4	18
Total	504	146	99	84	73	347	32	56

German education was organized magnificently, and it did result in the acquisition of a high standard of knowledge. From the American point of view, it lacked democracy, was too much concerned about class feeling, and was too inelastic.

(2) For Girls

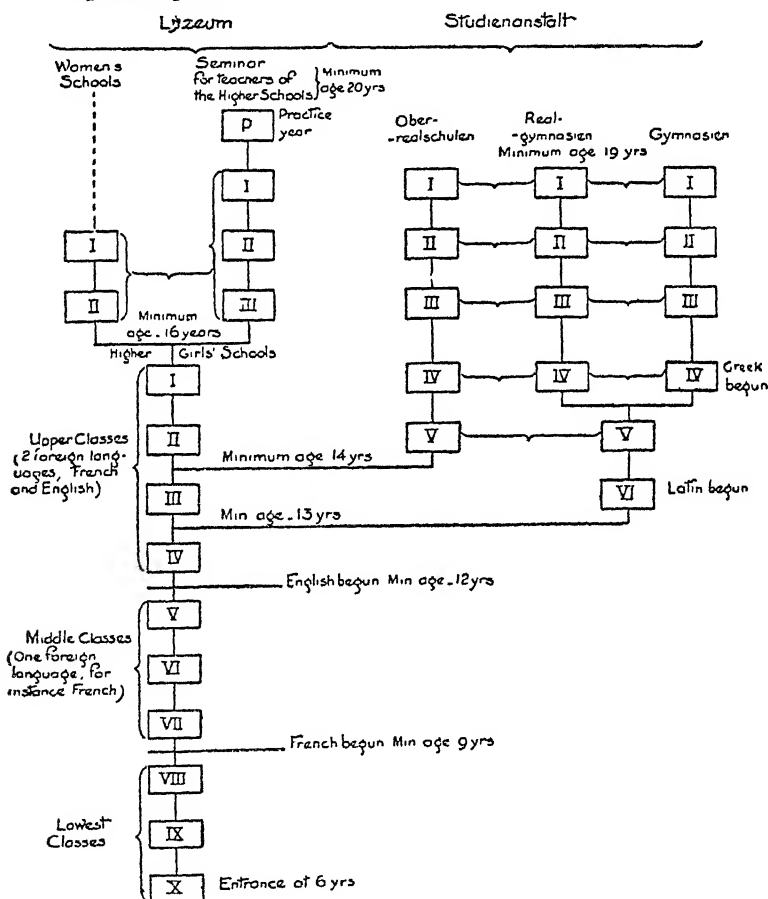
Higher education for girls is of recent origin. In 1872 the Prussian State made the first provisions for a ten-year course to begin at the age of six years. In 1894 it was made possible to extend the courses

¹ Norwood and Hope, *Higher Education of Boys in England*, p. 123.

² For complete statistics, see K. Knabe, *Das deutsche Unterrichtswesen der Gegenwart*.

so that they were practically equal both in quality and quantity to those of the boys' schools. In 1908 Prussia reorganized the whole system for girls. It has some very noteworthy features that might serve as a model for the reform of education for boys, not only in Germany but in England and France as well. It has only one objectionable feature. The tuition is not free. However, the German Republic will succeed finally in removing this financial barrier.

The plan is given.



The reader is asked to note that the study of Latin does not begin until the thirteenth year, while that of Greek is delayed until the

fifteenth. These subjects are not required, however, for University entrance.

The general course continues up to sixteen for those who do not proceed to the Universities. At that age one branch leads to the preparation for the teaching profession, and the other to vocational courses.

In Prussia in 1908 there were 302 public Higher Schools and 346 private Higher Schools for girls.

In the whole of Germany there were 464 public and 666 private institutions. It must be understood, however, that not all schools, especially the private ones, really merited the rank of Higher Schools.

Some of the faults that were noted in connection with the boys' schools showed genuine signs of disappearing in the girls' schools, even before the Great War. Democracy was asserting itself in Germany in spite of the bureaucratic government and the reign of militarism. An advanced industrial State was leading to an uprising and final revolution within, that would certainly have crystallized, even if it had never been aided by the crushing defeat which the Empire suffered at the hands of the Allies.

CHAPTER III

THE GERMAN REVOLUTION

As late as the year 1800 Germany counted more than three hundred States. Some were under civil, others under clerical Princes. A certain number were governed by an aristocracy, and finally a still smaller number found the ruling power invested in the people themselves.

The German Union (*Der deutsche Bund*, 1815-66) consisted of thirty-nine loosely-federated States. This was replaced in 1871 by the *Bundesstaat* which formed the German Empire. The number of States was reduced to twenty-six. At that time the States lost much of their individual character. There was no uniformity in the concessions made to the Empire.

The Empire still exists, but its Constitution¹ has been changed. The Revolution of November 9th, 1918, did not alter the federal basis of the Empire. The Revolution arose not only in Berlin but also in the other chief cities of the several States. This was followed by a Provisional Government for the Empire and also a Provisional Government for each of the several States.

The National Assembly was convened on February 6th, 1919, and on the 10th of the same month it declared a provisional constitution to be the law of the land. On the 11th of August of the same year the present Constitution was adopted which proclaimed that the German Empire was a Republic.

The power of the State arises from the people. The national colours are black-red-gold. The Republic holds the exclusive right to legislate for foreign relations, colonial affairs, citizenship, immigration and emigration, military affairs, coinage, tariff, and the post and telegraph systems. The several States are free to legislate provided their acts do not contradict the laws of the Republic.

¹ Gerard Anschütz, *Die Verfassung des deutschen Reiches von 11 August, 1919*. This volume contains the new Constitution with full comments thereon.

For a detailed explanation of the philosophy underlying the provisions of the new Constitution the reader is referred to a large volume under the title *Deutsche Staatsbürgerkunde*, by Adolf Bauer.

First in the rank of power stands the *Reichstag*. This is quite different from the one established by the Constitution of 1871. Then the *Bundesrat* held the balance of power.¹ The *Reichstag* is formed by representatives of the people. It is constituted of one Chamber only. There is no Upper and Lower House, as is the case in America, England, and France. The members are elected on the principle of universal and secret suffrage for all men and women in the land who have attained the age of twenty years. The election day must be on a Sunday or some public holiday. The country is divided into thirty-five election districts. For every 60,000 voters there is one representative in the *Reichstag*. Members must have attained the age of twenty-five years. They are elected for a period of four years. Once elected a member represents his conscience only, and not a party, nor an election district nor an organization.

The chief official is the President of the Republic. He is elected by the whole people. His term of office is seven years, and he may be re-elected. He must have attained the age of thirty-five years. His tasks deal with the proclaiming and execution of the laws, but not with their making. In case of need he is authorized to call armed intervention to his aid.

The parliamentary functioning of the *Reichstag* is carried on through a Cabinet of Ministers, headed by the Chancellor of the Republic. It is usually expected that all of these should be members of the *Reichstag*, though this is not absolutely necessary.²

The Chancellor outlines the policy of the Cabinet. He is at all times responsible to the *Reichstag*. A vote of lack of confidence puts him under the necessity of offering his resignation. In that case the President of the Republic seeks another who can form a Government that can secure the necessary vote of confidence.

There is a second body known as the *Reichsrat* which exercises a constant supervision over all new national legislation. It is composed of sixty-three members. Each State has one member at least. Prussia has twenty-five. This body enjoys a sort of veto power. However, the veto can be set aside by a two-thirds vote of the *Reichstag*. In that case the President of the Republic either proclaims the new law or orders a national referendum on the issue.

¹ See p. 213. Formerly the *Reichstag* was a huge debating society with no serious functions.

² After the fall of the Wirth Ministry in November, 1922, President Ebert called Herr Cuno, head of the Hamburg-American Line, to form a Cabinet. In other countries cases are frequent where a non-member of Parliament is asked to sit in the Cabinet. The attempt, however, to select a Chancellor out of civil life sets a new record in political daring. The eyes of the world will watch the experiment with interest and even anxiety.

There are 469 members of the *Reichstag*. We give below the names of the political parties and their membership.¹ The grouping begins with the party of the most extreme Right and then proceeds towards the most extreme Left :—

German Nationalists	.	.	.	.	.	.	71
People's Party	.	.	.	.	.	.	65
Democrats	.	.	.	.	.	.	40
Centre	.	.	.	.	.	.	68
Majority Socialists	.	.	.	.	.	.	108
Independent Socialists	.	.	.	.	.	.	61
Communists	.	.	.	.	.	.	26

To these must be added the following :—

Bavarian People's Party	.	.	.	.	.	21
Bavarian Peasants' Union	.	.	.	.	.	4
The Hanoverian Land Party (Guelfs)	.	.	.	.	.	5

The German Nationalists represent the former Conservative Party. It is composed of the owners of the large estates, the *Junkers*, as they were formerly called. Also nearly all members of the princely families and the former aristocracy belong to this group. They announce openly their allegiance to the Hohenzollern, and to the restoration of the monarchy.

The People's Party presumably accepts the Republic, but is convinced and expects that, in some good day, the monarchy will be restored. It is recruited largely from the former Liberal Party. It has in its ranks the rich commercial classes, of whom many are Jews and University professors and teachers of the Secondary Schools.

The Democratic Party may be said to be a distinct creation of the War. It is recruited largely from those who left the old Conservative and Liberal Parties, and is composed to a great extent of the smaller commercial classes, the teachers in the public schools (*Volksschulen*) and idealists of various shades. It approves the restoration of what was, and is not exactly satisfied with what is. In general, it favours private ownership of property, opposes socialism and desires a reasonable peace with other nations. Some of the members of this party seem to hope that some kind of constitutional monarchy may be restored, but not necessarily from the Hohenzollern line.

The Centre group has two divisions, one for the rich, and the other for the poor. They are in full agreement on all questions pertaining to religion and education. The point is of the first importance for a later discussion in this thesis. There are strong lines of cleavage between these two groups on all questions of

¹ This represents the showing from 1920 to the present date (1923).

taxation, and economic adjustments of every kind. Their quarrels are carried through to the bitter end. Nothing holds them together except Rome. Both divisions are strongly for the Republic. If a monarchy is eventually restored in Germany, and especially in Prussia, it will almost certainly be from a Protestant House; hence the Catholics have more to gain by keeping Germany a Republic.

The next group is the Majority Socialists. Their principles are well known to the world. First and foremost they favour the Republic. The Independent Socialists have the same theoretical ideas as the Majority Socialists. The difference between them lies in that the former insist on carrying out their ideas now, whereas the latter are willing to compromise with the Centre and Democrats for the sake of getting "half a loaf rather than no bread at all."

The Independent Socialists are the frankest about admitting Germany's guilt in bringing on the War.

Finally we come to the Communist group. Their programme is quite simple. "Destroy all that is, and build the world up again from the start." Russia is their shining example.

The Bavarian People's Party is also a monarchical party. They favour the restoration of the House of Wittelsbach, headed by Prince Rupprecht. They hope even that all Germany may be induced to accept the leadership of the Bavarian House. ~~Failing~~ that, the hope is high that an independent State may be formed out of Bavaria, Würtemberg, Baden, and ~~Austria~~. Monarchical uprisings have been imminent ever since the founding of the Republic.

The Bavarian Peasant Union is an exceedingly clerically-minded group. Its concern is mostly with religious and school questions. On economic and political issues it is in full agreement with the Bavarian People's Party.

Finally, there are the Guelfs. The War did a great deal to raise everybody's hopes. This group cherishes the idea that with the aid of Great Britain some English Prince may be put over Germany. That would only be recognizing the old Hanoverian House. It is most interesting to hear the partisans of this view calculate what possibilities there are in future European politics that could bring about such a result. The War destroyed much, but imagination here seems to have run riot.

The reader is now clear as to the organization of the Republic, and the principles that dominate the various political parties. We are now prepared to hear what the Constitution has to say about the two questions that concern our thesis, religion and education.

Articles 135 to 150 grant the free exercise of conscience in all

religious matters. No one may be coerced into any church transaction or festivity of any kind. There is no State Church. Free assembly for religious purposes is guaranteed. Sundays and State holidays are considered days of rest.

Those who are familiar with what obtained before the War in the domain of religious practice, realize that the above changes are enormous in theory at least. As a matter of fact tradition plays a powerful rôle in Germany, hence teachers are not nearly so free even now as the reader might be led to suppose from the mere perusal of the above constitutional provisions. Religion is still regarded as a regular branch of the school, with the exception of the Undenominational (*Weltliche*) School, and remains a compulsory subject for the schools although not for the individual teacher or pupil.¹

The German Nationalists and Catholics are exerting their energy in an effort to keep the old-time dictation on religious questions as intact as possible. As we shall note later, the National School legislation, and that of the several States, has been held up for over two years, mainly because no agreement could be reached as to the provisions that should be made for religious instruction. Naturally, it was the hope of the Socialists that the regular type of school would include no religious instruction. The Denominational School (*Konfessionelleschule*) was to be the exception. The Centre Party and all others of the Right hoped that the Denominational School might be the rule, and a school without religious instruction the exception. In February, 1922, the Socialists came forward in the *Reichstag* with a compromise proposition known as the *Simultanschule*.² The issue is still unsettled. The prospects of German soil witnessing a *Kultur-Kampf* for many decades are good.

Section 142 proclaims that art and science and their teaching are free. The State assures them protection, and participates in their encouragement.

Section 143 gives all teachers in all public schools the rights and duties of officers of the State.³

Section 144 puts all school supervision under the State, and under professionally trained men. This is another great advance. It gets

¹ This provision works most unfortunately. See pp. 264-70.

² See p. 266.

³ This clause freed fully a considerable number of teachers from domination by the Church. In the country districts in Bavaria and Saxony the teacher was obliged to take the duties of church organist and, in the case of the Catholic Church, of assistant to the priest in the Mass. The priest and pastor enjoyed showing the people of the congregation that they could still control the school teachers even if the parishioners were indifferent to their commands.

In actual practice those teachers are not fully free now. Tradition still binds them. See p. 250.

rid of the clergy. In the country districts and in all schools of less than six teachers, it was quite customary to have inspection by the clergy. They knew little about pedagogy, and often not too much about the real needs of modern life. They were rarely of any great help and often a constant source of annoyance to the really serious-minded teacher.

Section 145 establishes compulsory school attendance for a period of at least eight years, which must be followed by a Continuation School attendance until the completed eighteenth year. Instruction and school materials are free in both the Elementary and Continuation Schools. Up to the present (1923) it has not been possible to carry out the Continuation School provision throughout Germany. Fifteen German States have already put all children between fourteen and eighteen years into Continuation Schools, and the same is true of at least 40 per cent of all the children in Prussia. It will soon be universal in spite of Germany's poverty. So often German schoolmen and administrators told the writer, "We have nothing now except ourselves. We could not afford to keep the children out of school. It is the last hope of our country." Further, it has not yet been possible to furnish free school supplies in all places. However, the requirement is written plainly in the Constitution. German law means performance. It will be done. No one need doubt that.

Section 146 states that "the public school system is to be organized as an organic whole. The Middle and Higher Schools are to be extensions of a common school (*Grundschule*).'' The acceptance of a child in the Middle or Higher Schools is to be decided by the future occupation of the child, and its own inclinations and talents, rather than by the social or economic position of its parents. The article makes further provision that the Empire, provinces, and communes may vote public money to aid poor parents in defraying the expenses of sending their children to the Middle and Higher Schools, provided these children can show ability to profit thereby.

The German Constitution will make its greatest appeal to the foreigner by the provisions of Section 148.

"A moral education, a sense of responsibility to the State, personal and professional integrity in the spirit of German nationality, and a reconciliation with the nations, are *to be set as the goal* in all schools.

"Instruction in citizenship and training in manual labour are branches of instruction in all the schools. Each pupil receives at the close of his school-life a copy of the Constitution.

"A system of popular education, including the people's High Schools (*Volkshochschulen*), is to be fostered by the Empire, States, and local communities."

The Germans may have been warlike in the past. That they were so since 1871 seems to admit of no doubt whatever. It is evident that there has come a great change in Germany. The section in the Constitution which we have just cited supports this contention. The German schools are to teach international reconciliation (*Völkerversöhnung*). The volume containing such idealism is to be made a gift by the State to each child at the age of fourteen years !

The first elections gave the Socialists a majority sufficiently large to form a Government. The second elections increased the representatives of the parties of the Right. From the parliamentary representation shown above the Socialists could rule only by combining with the Centre. Here we have the key to all the school discussion that is going on in Germany. It has given us a series of complex and confused promises. Unless the reader can keep in mind a fairly clear conception of the economic, political, and religious philosophies of the various parties, he cannot hope to understand much about the educational system of the present German Republic.

As is well known the Socialists always have two leading points in their programme—an economic policy and an educational doctrine. Now the Catholics have an educational doctrine, and a policy which makes everything else always subservient to an exclusive rulership, if that can be obtained. The Socialists are not strong enough to carry out their whole programme, hence something must be sacrificed. If our Socialist must make a choice between sacrificing his economic ideas and sacrificing his views on education, it is on the latter point that he will yield first, because he believes that if he can get the world organized on his economic basis eventually he will get everything else. For him all cultural and spiritual activity of every kind is the outcome of economic conditions. Our Catholic friend, however, takes just the opposite point of view. He intends to keep his hold on the children no matter what else happens. This explains, then, the present combination in Germany. All the legislation of every class and kind shows these great compromises, especially on school questions. The Socialist takes the economic end of the stick and the Catholic the cultural, and each believes that finally he will be able to beat the other fellow out of his entire possessions.

Finally, the Independent Socialists in 1921 refused to co-operate with and concede to the Centre Party demands. The Majority Socialists and the Centre were not strong enough to form a Government unless they took in the Democratic Party. This demanded

concessions on economic lines. For the year 1921, until the murder of Herr Rathenau, this combination held power. That tragedy seems to have so imperilled the existence of the Republic that the Independent Socialists were once more induced to come to the aid of the Government. Most of the Communist members joined also.

In November, 1922, the affairs of the Republic declined to such a degree that Chancellor Wirth felt obliged to take certain members of the People's Party into the Government. This meant very wide concessions on the part of the Socialists. They refused to accede to his wishes.

As a result, he and his Cabinet were forced to resign. After many days President Ebert appointed as Chancellor Herr Cuno, Director of the Hamburg-American Line. He is not a member of the Parliament, and that fact alone is quite indicative of the extremely chaotic conditions that now obtain in Germany. Herr Cuno is a member of the People's Party. Since the hour of his appointment up to the present time of writing (March, 1923) he has been supported by all groups except the Communists. However, the degree of support varies. One may say that his policies are endorsed without reserve by the Nationalists and People's Party. The support of the Centre Party may be described as benevolent, whereas the Socialists and Democrats support him with considerable misgiving. The most representative opinion of the leaders of the Left still indicates a strong belief that the Republic will live. In these days of political storm, however, no one is warranted in predicting what will happen in Germany three days hence. As is natural, all school legislation shares the uncertainty that is attendant upon a precarious Government.¹

During the last six years the German Republic has weathered many storms. It has passed through the Dawes Plan and now enters upon the Young Plan until a "younger" plan is installed. Germany has entered the League of Nations, and Locarno is history. Finally impartial observers seem quite agreed that the Republic is now safe.²

A group that has an international understanding heads the present-day Germany.³

¹ The third chapter to the end of this paragraph was written in 1923.

² The Ruhr catastrophe very nearly destroyed the Republic. That incident encouraged the separatist movement. Fortunately the United States and Great Britain moved away from the French policy in that agitation.

³ In the pre-War Germany there was a Prussian spirit, a Bavarian spirit, and a definitely pre-capitalistic order. The rulers did not recognize the rising tide of labour. The Church, the School, and the University had no appreciation of the labouring classes, hence labour began to oppose the existing order.

The elections of May 20th, 1928, resulted in bringing the following party representation into the *Reichstag*.

Social Democratic.	.	.	.	.	.	.	153
National People's .	.	.	.	.	.	.	79
Catholic Centre .	.	.	.	.	.	.	61
Communist .	.	.	.	.	.	.	54
People's .	.	.	.	.	.	.	45
Democratic .	.	.	.	.	.	.	25
Economic Union .	.	.	.	.	.	.	23
Bavarian People's.	.	.	.	.	.	.	17
National Socialist	.	.	.	.	.	.	12
Christian Peasants	.	.	.	.	.	.	9
German Peasants .	.	.	.	.	.	.	8
Hanoverian .	.	.	.	.	.	.	3
People's Rights .	.	.	.	.	.	.	2
Total .							491

The largest single party is the Social Democratic. Its programme is about the same as that of the Labour Party in Great Britain. It stands solidly behind the Republic. It advocates industrial democracy. The German utilities are largely publicly owned already. To the left of the Social Democrats there are the Communists, whose principles are well known. Then to the right of the Social Democrats are the various "bourgeois" groups. All advocate the ownership of private property, however great their differences are on many other issues. The Democratic party holds about the same views as do the Liberals in England. The Catholic centre has sixty-one members, but the Bavarian People's Party must be added. They do not differ on foreign policy or cultural questions. No Government in Germany can be formed without the Catholic group. That explains why it has not been possible to get a School Law for the whole Empire. As a party it is unprogressive in education and in cultural matters generally. It has the one great virtue, that the Prussian section is strongly for the Republic.

Then comes the People's Party. It took this group a long time to become really Republican. Stinnes belonged to this party. Dr. Schacht, President of the Reichsbank and head of the Young Reparations Commission, is more or less affiliated with this group.

Then the National People's Party still advocates the old *régime*. On the whole the party stands for the Monarchy, though not entirely. Some of its leaders are open advocates of a German Dictatorship. They are the supporters of the Lutheran Church. They look upon Stresemann as a betrayer of the country.

The National Socialist Party styles itself the "Freedom" Party. They are the real "Fascists." Their views are anti-semitic,

monarchistic, and extreme in the direction of a dictatorship. They opposed the Dawes Plan, and now oppose the Young Plan.

The Republic is beset by the solution of several perplexing external questions. For illustration: the Polish corridor problem and the Upper Silesian question.

The fate of the schools is always bound up with all internal and external questions. The curriculum and attitudes grow out of the struggle. The reader, in comparing the party line up to the present date with the situation as it prevailed in 1923, will find that the changes have not been marked. In the main, there has been a much more general acceptance of the Republic. However, all social, political and cultural questions have been finally settled much farther to the Right than Liberal opinion in the outside world hoped would be the case in the early years after the Revolution.

CHAPTER IV

CHANGES IN THE SCHOOL SYSTEM

(a) ADMINISTRATION AND ORGANIZATION

(1) *Prussia*

Each State still retains the right to pass detailed legislation, which must always conform to the general principles laid down by the Constitution. The reader has already noted that the German Constitution separated School and Church entirely.

In accordance with this provision, Prussia has no longer a Minister of Schools and Churches. He is now called Minister of Schools (*Kultusminister*). Clerical school inspection has ceased to exist. Also, the custom of giving preference to a theologian in the choice of a district school inspector (*Kreissschulinspektor*) no longer obtains.

In the smaller village schools one of the teachers is appointed by the district inspector to receive the school mail and preside at the various school exercises. Apart from that he is on an equality with all the other teachers. The change gives promise that in the future the teachers will exercise a greater and far more independent influence on the life of the community. Even now the support which the Elementary School teachers are giving the Republic is noteworthy.

The Normal Schools (*Lehrerseminare*) and the Preparatory Schools for the Normal Schools (*Präparanden-Anstalten*) are no longer in existence. Each of these schools had a three-year course, and the sixth year was followed by a year of practice teaching. Pupils entered the Preparatory Schools after completing their time at the *Volksschule*. These schools had some very exceptional qualities. The pedagogical teaching was highly developed, especially along the line of the Herbartian doctrines and the methods of Pestalozzi. The curriculum included six years' training on the violin, and thorough instruction in vocal music. This accounts in part for the Germans always having been such good musicians.

In spite of this thoroughness, however, there was a lack in the outlook upon the whole of life. The main drawbacks arose from the class-distinction fostered by such institutions. All the pupils, at

least in the Normal Schools for men, came from the public schools (*Volksschulen*). They could never gain admittance into a University. The social gap was hard and fixed. An army officer could not marry a public school teacher without practically losing his rank. The University men and teachers in the higher schools felt that they were quite superior to the common school teachers. Now, when the Revolution came, the public school teachers demanded that these social distinctions should be done away with at once. It is due to this, then, that the Normal Schools were abolished, rather than to any incompetency in their training and instruction.

The teacher training problem has been finally settled by the establishment of Pedagogical Academies that offer a two-year course¹ which follows the completion of one of the Higher Schools. Entrance upon a Higher School course may be begun at the age of ten years. In such a case it would follow immediately the completion of the four-year "*Grundschule*" mentioned below. However, there is another route. A child may continue in the public schools until the age of thirteen. In the last year of the Common School, he may pass over into one of the eighty "*Aufbauschule*," which is the latest form of Higher School. Incidentally this new school represents one of the outstanding achievements for German democracy. It opens up a direct route from the Common School to all the higher educational institutions. Nearly all the buildings formerly used for the Normal Schools (*Lehrerseminare*) have been converted into this new type of "*Aufbauschule*." Seventy of these institutions are supported by the State, and nine by various cities. There is one such school established in connection with a private higher girls' school.

The Pedagogical Academies are organized on confessional lines, either Protestant or Catholic. The clerical groups made a great issue of religious instruction. They are engaged in a death struggle in their hold on the children. For the time it would seem that they have succeeded. The Conservative and religious forces did not welcome the idea of bringing the future public school teacher too closely into contact with the University atmosphere. It was too liberal; besides, it was held that the University instruction was too theoretical.

The instructors in these Academies are former elementary

¹ There was a strenuous effort made by the teachers and the Social Democrats to have pedagogical seminaries connected directly with the Universities. This has been done in Hamburg and Saxony. In both the latter places the future teachers are given a full three-year course. Labour groups feel that this is a great victory. The teacher of the toilers' children is equal in social rank with the best educated in the land.

teachers, who have taken the Ph.D. degree, or those who have been on the faculties of some of the Higher Schools.

The whole spirit of the Revolution and the changed attitude have brought forth a new teacher ideal. The representative of the Prussian Ministry for Education expresses the idea in this phrase: "Let us have a highly trained teacher, then give him the largest possible degree of freedom."

Already a greater part of the preparatory classes (*Vorschulklassen*) for the Higher Schools have disappeared. In March, 1925, the last will be abolished. All children are to attend the common schools (*Grundschule*) from six to ten years of age. Even if the State Preparatory Schools exist no longer, no doubt certain of the wealthier families will find means of sending their children to private schools, in order to keep them from contact with the children of the toilers. The fact, however, that the State itself no longer recognizes these social distinctions must be regarded as a great step towards a better democracy.

Opportunities for organizing new types of schools and new methods of teaching have been greatly facilitated. Such experiments are the Schools of Manual Labour (*Arbeitsschule*), the Community Schools (*Schulgemeinden*), Schools for the exceptionally talented (*Begabenschulen*), Open-air Schools (*Waldschulen*), and Schools of Mutual Participation (*Gemeinschaftsschulen*). The present financial circumstances of the Republic hinder all these new experiments greatly. Much has been done, however, in spite of the great poverty.

Directors of the Higher Schools are still active, but much of their power has been lost. For the most part their functions consist solely in the chairmanship of the Faculty. The importance of the individual teacher has risen. The teachers can vote rules by which the director himself is bound. They can demand that certain topics should be made the discussion of a Faculty Meeting. Formerly they had the right to request this, but the director had the right to ignore it. This power he has lost. The teachers are empowered to help to organize the schools, and form the classes and the curriculum. They have a voice in fixing the modes of punishment and methods of discipline. Formerly the director assumed entire responsibility for all these duties, excepting so far as he himself was subject to the dictation of those above him. Further, each teacher is free now to use his own methods of teaching. Even the Faculty may not dictate to an individual teacher what plans he shall use.

For the first time in German history the public school teachers (*Volkschullehrer*) are officers in the Pedagogical Council of the Minister of Education. They help in the preliminary preparation of

school laws. They are permanent collaborators of the Minister. Such an innovation was unheard of before the War.

The right to visit school classes has been granted to the parents. Before the War such a proposition was regarded as wholly impossible. The writer was surprised to note the number of parents who availed themselves of the new privilege, especially in the Experimental Schools.

The effort to enlist the help of the more influential patrons has taken definite form in the creation of a Parents' Council (*Elternbeirat*). No one can be a member unless he or she has a child in the school. This provision was made with the express intention of excluding certain wealthy people in each community, who sometimes attempted to dictate what the schools for the people should be, whilst at the same time they sent their own children to private or Higher Schools. It also got rid of the possibility of having the priest as a member, or the pastor, who usually tried to dominate the *Volksschule*, but rarely sent his own children to it.

The six members of the *Elternbeirat* are elected by the patrons of the school. The work of this Council has been most successful in the strongly socialist sections. They give substantial help in co-operating with the teacher in securing discipline and harmony between school and parents. In some quarters they have helped to supply books and school equipment of all kinds. On the other hand, there has been some friction. Nearly every day one reads of incidents in the daily press that show that the reactionaries resent the advent of this new power to the people, especially when the *Beirat* proposes books for the school library that displease the upper classes. One may rest assured, however, that this splendid change will be permanent. German democracy has advanced, and the world has reason to rejoice.

Our latest reports indicate that the influence in some quarters, however, has not come up to expectations. In Socialist and other more radical quarters, they have degenerated into political instruments. These Councils have no real authority, only an advisory voice. In connection with certain schools of the Hamburg type and the Community School their participation has been fruitful.

In Bavaria they have kept up the attendance. In Nürnberg only Socialists are elected. The real Catholics are indifferent to it. In that State the pastor and priest are members without election. This differs from the rule in Prussia, Saxony, and some other States. In the course of further growth of progressive education, the Parents' Council must find increased scope.

Certain important additions were made to the Higher Schools.

A directorship (*Ministerialdirector*) was created for the People's High Schools (*Volkshochschulen*). The Prussian Parliament votes an annual appropriation for the maintenance of this form of adult education.¹ Universities and Technical High Schools are required to co-operate with the People's High Schools. They supply a part of the rooms and a part of the teaching staff.

In the spring of 1920 an Economic Institute was opened at Münster.

At Frankfort-on-the-Main an Academy of Labour (*Akademie der Arbeit*) has been founded. This institution has the special function of training leaders for workers' guilds and unions.

In Berlin a High School of Political Science (*Hochschule für Politik*) has been created.

There has been established a thoroughly democratic University at Cologne.

Courses for workers' guilds and corporations (*Gewerkschaftskurse*) have been created in the Universities and Technical High Schools.

The Continuation Schools have greatly increased in number, and full-time teachers have been added. The professional schools have also been extended and are classified according to vocations.

In Prussia, in all cities of 50,000 or more, there is compulsory attendance for boys between the ages of fourteen and eighteen years. About one-third of all the girls in the whole of Prussia between the ages of fourteen and eighteen are in school.

The financial support comes from three sources. The State appropriates one-fourth of the cost. The rest is raised by the community and the employers. Each employer must pay whether he has apprentices or not.

In general the courses require eight hours per week.

Another very important development since 1926 is the Trade School for women ("*Frauenfachschulen*"). This comprises a two-year course of a thirty-hour programme per week. It offers the usual vocational subjects offered to women, and there is a distinct recognition that woman has entered the industrial world. There are complete courses for training in the metal trades, chemistry, technical drawing, and photography. Finally, these schools are prepared to organize classes and courses for any vocation in which any considerable number of women are engaged.

The labour unions have organized some schools on their own

¹ The *Volkshochschulen* offer a splendid system of adult education in local centres. They aim at giving teaching of a University type which includes a variety of cultural, technical, and lecture courses, stressing on the cultural end. Since there is a strict eight-hour working day in Germany the workers are enabled to take advantage of this form of education to a great extent.

initiative. These are work academies. They are also called "Das freie Bildungswesen der Gewerkschaften." Such institutions are already organized in Frankfurt, Düsseldorf and Berlin. These schools contemplate a two-year course. The subjects cover business administration, economics, politics, sociology, law, logic, psychology, the pedagogy of labour, German, and English. The various unions choose representatives who attend these schools. It is a conscious effort on the part of the toilers to help themselves to an uncontrolled education. They enrol boarding students, whose expenses are paid by the labour unions, and the communes.

Finally every type of German education can show progress in the direction of democracy, and a wider and deeper dissemination of knowledge among the people.

(2) *Bavaria*

Before the Revolution the power of the clergy over the school was exceptionally great in Bavaria. As inspectors they held the teachers in close rein. Strained relations existed between the two groups most of the time. This arose from the circumstance that the teachers demanded professionally trained inspectors. The clergy, especially the Catholics, resented deeply any suggestion of such an innovation. Many looked upon the teacher as a sort of underling, who was supposed to dance whenever the pastor or priest whistled. Others (the number is said to have been proportionately small) were more tolerant, and made their inspection with some degree of consideration towards the teacher. There were other cases (and these are said to have been the exception) in which the pastor or priest regarded the teacher as a co-labourer in the vineyard of the Lord. Teachers were rated according to their loyalty to the party beliefs of the *Schulinspektor*, rather than according to professional ability, and it was rarely indeed that a teacher dared enter into open political opposition to his chief.

We have noted that the German Constitution of 1919 abolished clerical school inspection for all States. In the same year a law was passed in Bavaria whereby the teachers chose their own leader and made their own rules (*Kollegiale-Schulverwaltung*). In the summer of 1922, however, this law was repealed. On October 1st, 1922, directors were appointed again as before the War.¹

¹ This is a State law. However, clerical inspection cannot be restored, because such a course runs counter to the laws of the Republic. That is the only condition that prevents the clergy from getting back to full power. The reader must understand that Bavaria (1923) is quite ready to restore the Monarchy. This effort is especially centred in a restoration of the Prince, who is a Catholic (House of Wittelsbach).

In the country districts until 1920 the teacher was forced into the service of the Church. He played the organ, led the choir, and often was first assistant in the Mass service.¹ Besides, the teacher was often the municipal clerk, a post that necessitated much writing. His wife had the responsibility of keeping the church clean. She could do the work herself, or pay for having it done out of her own income. She usually received a certain allowance for cleaning materials, but even this small sum was often diverted back to the Church by the clergy.

To-day the situation is quite changed. The church cleaning is done by an appointed individual, who is paid by the church community. The law strictly forbids the teacher's wife or her servant to undertake to clean either church or school, even in return for pay. The teacher dares not undertake the old-time clerical work of the municipality. He is not compelled to play the organ, but traditional pressure is still so great that few teachers could hold their position if they refused to play. However, he is paid fairly well for this service now. For each burial service he receives extra pay. The community still furnishes the teacher with both light and fuel. The more independent position of the teacher is said to have improved the relations between teacher and clergy.

Formerly both the teachers and the clergy received gifts that were not inconsiderable in value. To-day this custom has fallen into disuse to a great extent. In the country, however, such presents are still received, even though there is an express order against it. The gifts to pastor and priest are notably more munificent.

Parent's Councils (*Elternbeirat*) such as we have described for Prussia have been created. Their functioning is a great deal less extensive in Bavaria, with the exception perhaps of the socialist city of Nürnberg. That the people have a voice in the conduct of the school makes no great appeal to either monarchists or Catholics. For this reason the Parents' Councils are occupied in endless political and religious quarrels. Two types of Councils have come into existence, the Denominational and the Liberal. The Bavarian Government openly sympathizes with the Denominational group. The Liberal Councils are working for the establishment of a curriculum, and the use of text-books that will forward republican ideas. Their chances of immediate success are not encouraging. Minister Matt belongs to the powerful Bavarian People's Party. He is striving to have all the reading and history texts present either the Protestant or Catholic point of view, but with no republican aspirations. The

¹ Until 1920 organ playing and a course in Mass service were required subjects for all Catholic students in the Normal Schools of Bavaria.

Bishops, who appear more concerned over politics than over the saving of souls, are lending him every possible assistance.

In the administration and organization of the Middle Schools no marked changes have taken place. However, we may call attention to the parents' assembly¹ which meets once a year at the call of the rector. Parents are given an opportunity to register complaints which are made the basis of a general discussion. Pupils' committees have been created which decide on the sport activities, excursions, and the like.²

For the first two years after the Revolution each class used to elect a class representative, whose duty it was to present the class's wishes to the teacher and to register complaints of any kind. During the year 1921-22 the practice fell greatly into disuse. Someone asks why. The teacher resented hearing the petitions and requests of the class. The class representative soon felt that the teacher held a personal grudge against him if he exercised his duties. He resigned. No one was willing to take his place. The interest of this lies in the proof it affords that there is a lack of confidence between teacher and pupils. It is also a measure of what remains to be done before Bavaria can become a real part of the Republic. If democratic principles find such difficulty in asserting themselves in the school, we can readily understand the backward state of affairs in Government and Church.

Likewise, the Higher Schools have undergone no fundamental changes. Certain slight modifications, however, deserve notice, because they do indicate a movement in the direction of democracy, and a growth of self-consciousness on the part of the students.

The Higher Schools are controlled by a Senate, which is composed of the rector, vice-rector, and the various departmental heads. This body is under the direct control of the Minister of Education.

Since the Revolution the student committees have the right to elect one of their members to sit on the Senate. These same committees have undertaken other obligations destined to promote the general welfare of the institution. They have organized a bureau of self-help which has assumed an enormous activity. Work of different kinds is secured for students during the school year, and for the vacation periods. A second bureau is occupied in buying books, papers, and other equipment at reduced rates. A third committee is

¹ This differs from the Parents' Council (*Elternbeirat*) in that it is a union of all the parents of the children in the school. On the other hand, the Parents' Council is an elected group of six, and is of greater importance.

² English and American students will be surprised to hear that such innovations are considered unusual. It only illustrates once more how completely everything used to be directed from above in Germany.

engaged in organizing the physical exercises and sports. A fourth project undertakes to organize boarding clubs so that students may get lunches and dinners at reduced rates. Owing to the great poverty of Germany this innovation has made a great appeal to many.

The most recent influence is the concluding of the Concordat with Rome. Several resulting tendencies are to be noted. The children are to be taught by teachers who are wholly Catholic-minded. The Catholic parents' organizations are more controlled by the priest than ever before. A very close surveillance is kept over the teachers. There are already several instances where the teachers have been replaced, because of contracting a Protestant marriage. In some districts, the teachers must accompany the pupils to church.

Bavaria has made no changes in the teacher training. The old three-year Preparatory School followed by a three-year summer course still obtains. It is thought best to wait upon the results of the new Prussian experience.

A new law allows married women teachers to remain in service. Also another provision states that after ten years' service, a teacher cannot be removed.

In the cities free text-books are furnished, and milk is provided without cost to poor children, while others get it at a very low cost.

(3) *Saxony*

We may regard Prussia as the typical German State, Bavaria as one of the more reactionary, and Saxony as one of the more progressive. Perhaps little of importance could be cited for any other German State for which a parallel could not be found in one of these three.

Progressive action has gone far in Saxony. The directors of the Higher Schools and the Rectors of the Middle and Elementary Schools no longer exist. The staff of each school elects one of its own number to act as chairman. He is chosen for a period of three years. A committee of three to five is chosen to act with him on all important questions. In fact, the chairman dares not answer school mail, if it contains matters of any importance, without first laying the subject before the committee. The curriculum and hours of study, play and discipline are decided by the Faculty as a whole. There are limits to this autonomy. The Minister of Education and the Council under him do lay down certain principles that must be carried out. Within these limits, the Faculty exercises considerable range.

When there is a vacancy to be filled the Faculty presents three

names and its preference to the municipal school committee. Unless there are very exceptional reasons, the school committee is expected to appoint the choice of the Faculty. Also, a teacher cannot be dismissed without the consent of the Faculty.

The writer visited several institutions that were being run on the new plan, and was pleased to note that everything seemed to be working quite smoothly. There were wanting the formality and pomp of former days, but the essentials of efficiency were everywhere present. The military air had given place to a spirit of democracy.

The greater freedom in Saxony as compared with Bavaria¹ may be explained by the fact that Saxony has a far stronger Protestant basis, and that it is a more industrial State.

Since 1870 any school that had as many as six teachers had a director appointed. This meant professional inspection. Down to the Revolution, however, the local school inspector of the smaller schools continued to be the pastor or priest. He could terrorize the teachers because he sent in a secret report. The Revolution revealed some astounding cases of gross dishonesty and malice on the part of the clergy in these reports. They revealed that these religious ~~men are~~ like all other persons, except that they are endowed a little less well with the ordinary principles of integrity and human kindness.

The republican Government of Saxony has searched the wills regarding the disposal of some of the Church property. It was possible to show that the clergy in times past had falsified some of these wills. The income had been turned from the schools, and given over to the Church. These abuses have now been corrected. The Normal Schools in Saxony have been abolished, as we noted in the case of Prussia, and for the same reasons. *Seminare* have been established in connection with the Higher Schools and the University of Leipzig.

The teacher training embraces a full three-year University course.²

The reader is asked to note that in certain particulars the teachers have lost somewhat of what the Revolutionary gains afforded them. The teachers are really no longer consulted when a vacancy is to be filled. Also, the chairman is appointed without much reference to the wishes of the Faculty. An interesting case of insubordination is about to be decided by the Higher Courts. The city school inspector visited a school. The children did not rise. The teacher

¹ Bavaria has a large number of Sunday Church papers. The priests insist that these should be purchased. This proves an effective method of controlling the opinion of the masses, and the sway of power is great, especially over the women.

² The Saxony section up to this point was written in 1923.

is charged with having allowed the children to show disrespect to a Higher School Officer. It so happened that the incident occurred in School 46, the well-known experimental school. Here it is not customary for pupils to rise when visitors enter. The school officer maintains that his case is exceptional. The teacher (this teacher is supported by others) holds that Saxony is under a democracy, and one visitor is the same as any other.

(b) LOYALTY TO A REPUBLIC

To secure the loyalty of the children of the German schools to the Republic is certainly at once the most important and difficult goal which the new system is striving to attain. It represents a complete break with the past. Formerly the children were taught to be loyal not only to the State but particularly to the Royal House. Extreme efforts were made to impart an admiration for the rulers, as is evident if one examines any one of the texts used in the reading, history, and civics classes. There was no end to the stories about *kaisers*, kings, princes, and military personages. The sum-total of this reading-matter was one grand glorification of all these characters, whose virtues were exaggerated and whose vices were completely ignored.¹

The Revolution suddenly changed all. The Majority Socialists were in power in the Reichstag and in most of the several States. For the first few months Prussia passed so far to the Left, that Herr Hoffmann,² a Bolshevist editor, became the first Minister of Education. His republican and progressive tendencies are to be noted in his official orders. (a) The abolition of religious instruction in the schools.³ (b) Equal rights for both sexes in all schools and all branches of instruction. (c) The formation of mixed classes, and the abolition of the law which forbade the two sexes from going on school excursions and picnics together. These are Bolshevist doctrines, but to an American they seem quite reasonable and moderate.

The second Minister of Education was Herr Hainisch, a Socialist editor. He held power for two and a half years. Many changes

¹ The Germans were not the only ones guilty of this hypocrisy. There is not a country in the world that has a Royal House that is able to escape a certain insincerity in the instruction which is imparted to the children regarding the virtues and intelligence of the members of the royal household. It shows itself even in the mockery of conferring honorary degrees!

² During the War his efforts for peace were so great that they very nearly cost his life. On one occasion the Finance Minister urged the people, in a public address in Berlin, to buy War Bonds, and, among other arguments, he assured his audience that God was in the trenches. Herr Hoffmann, who happened to be in the audience, called out, "In which trenches?"

³ This order was never carried into full execution except in the larger cities, and then only for a few months.

along republican lines were carried into effect. Of great importance and full of idealism was the order which he issued, and which was followed by repeated explanations, that children were to be taught a policy of reconciliation with all nations, that war must be avoided under all circumstances, and that every question, no matter what its character or origin might be, must be settled by arbitration.

War stories and descriptions of battles were to play a very small part in the historical setting. On the other hand, sociology, economics, and all cultural events were to receive correspondingly increased attention. Pupils were to be taught the uselessness of wars of conquest and the nonsense of entering wars for the sake of revenge. Particular stress was to be laid upon the disastrous political, economic and moral consequences of the Great War. The origin of all wars was to be presented and studied in a wholly objective sense. There was to be no glorification of wars and the personages that have arisen out of them. Special stress was to be laid upon all quarrels between nations that were settled by arbitration. Martial poems were to be treated from the pacifist's standpoint. A more serious effort was to be made to present a correct judgment concerning other nations, and especially was the teacher to be warned against giving the children an exaggerated opinion of the virtues of the German people.

The children were to be taught to take an international view of the recent decades; and great men, poets, and inventors of all nations were to be presented and studied in a light that was thoroughly international.

Special lectures were to be arranged whereat the teacher would have opportunity to discuss the present rights of all the people, and this was to be done in a manner that looked toward world peace.

All books of military and exclusively national character were to be removed from school libraries. In this connection it is interesting to note that quite a number of German schools have already established a special "Bonfire Day."¹ On such occasions the children bring large quantities of books that are considered objectionable, not only from the standpoint of military teaching, but also from the viewpoint of morals. Speeches are made, proper ceremonies observed, and then fire is set to the lot. It is a cleansing day for the German public school. These ceremonies are arranged and carried into execution by the pupils themselves. It certainly must be regarded as one of the most hopeful signs of the German Republic.

¹ Details of what took place on the "Bonfire Days" have been recounted to the writer by a number of eye-witnesses. The sincerity and idealism of this movement can in no wise be questioned.

In Prussia, as in Saxony and other Socialist States, the official order states that the new school books are to have no pictures of generals, cannon, or any other instruments of war ; also the same order requires that the picture of the Kaiser and all military pictures be removed from the schoolroom. It is interesting to note that this command was to be carried into execution in an unostentatious way ; that is, the order stated that the pictures and portraits should be removed during the vacation and be put away in storerooms where they would not be destroyed. In future years, when the German Republic should be fully established and there should be no danger of having the military instincts of the people aroused, some of these pictures, in so far as they represented real works of art, might again be restored. Of course no one could possibly object to this. Large numbers of these portraits represent the work of the best artists of the world. The writer visited a number of schools in Berlin, and in the neighbourhood of Hanover, Dresden, Leipzig, and Nürnberg. He found that in general this official order had been carried out. In some cases the Kaiser's picture was still on the wall, the teacher explaining that no one had taken any interest in the order one way or the other, and that no harm could be done to the Republic by allowing the picture to remain.

In the autumn of 1919 a general order was issued that no school books were to contain any glorification in word or portrait¹ of the previous form of government.²

In the autumn of 1921 the Socialists of Prussia were compelled to form a compromise government. The post of Minister of Education had to be ceded to the parties of the Right. The Socialist Minister was succeeded by Herr Becker who declared himself neutral but was in reality a Conservative. After a few months he was succeeded by Herr Boelitz of the People's Party who held power throughout the

¹ This order is executed only in part. The Republic is too weak to carry out its programme.

² As is natural, there has had to be some change in the form of worship and prayer in the churches with the change in the form of government. During the spring of 1921 the writer happened to be spending some days in a small village, and had occasion to witness an amusing incident in connection with the above statement. A few days before, the aged pastor, having forgotten that Germany had passed through a Revolution, and having mixed his prayer papers, read the morning worship and the former official prayer, in which he asked the Lord to bless the German Kaiser, the Princes, and the German army and navy. The audience, composed as usual of good natured old women and a few men, made no protest. However, in the course of the week, one of the parishioners thought fit to call the old gentleman's attention to what he had done, at which he became terrified for fear that he had committed a State offence ; so on the following Sunday the first thing he did was to ask the people to forgive him for having invoked a blessing on the Kaiser and the army and navy.

year 1922. This Minister has not withdrawn any of the orders of his predecessors and it is not likely that he will do so. On the other hand he certainly cannot be accused of working overtime to carry out any of these orders. In fact, we know that his spirit is quite typical of the People's Party. He accepts the Republic as a makeshift and looks forward to the time when the Monarchy will be restored. At the National Assembly of the People's Party in 1921 he made an address in which he said that among the best people in Germany the Kaiser-idea still slumbered. He stated that, although the Minister Hainisch might take all the pictures of the Hohenzollerns out of the schools, the memory of that great House would remain forever in the hearts of the people. He remarked that the German Revolution had only temporarily crushed the Prussian spirit and ended his address by saying, *Der alte Geist Preussens, der Geist Potsdam muss und wird wiederkommen.*

Such a situation throws the future into the deepest uncertainty. At least four-fifths of all the University professors and the teachers in the Higher Schools of Prussia are in favour of the restoration of the Hohenzollern or some form of constitutional monarchy. Hence they continue to teach history and civics in the same sense and from the same viewpoint as it was always taught. There are a certain number of exceptions, however, that one is happy to note, and in the Elementary Schools the great majority of the teachers are supporting the republican point of view. Only time can show which one of these rival forces will finally gain the day.

In such a state as Bavaria the Government is only republican in form. Nearly all the higher officials are monarchists in spirit. During a two-months' residence in Bavaria, in 1922, the writer had occasion to interview a large number of competent observers. It seems that 95 per cent of all the University and Higher School teachers favour the restoration of the royal house. The clergy, especially the Catholics, with almost no exceptions, give full support to the monarchistic idea. It is estimated by some observers that only 20 per cent of the Elementary School teachers are making any manifestation toward republican support, while others hold that the number who really favour the Republic would make a strong majority. It is quite difficult to determine the real facts. People hesitate to express their honest convictions. They never know whether they are talking to a friend or enemy. Besides, many are quite undecided.

States such as Saxony and Thüringen are the hope of the Republic. Socialist Ministers of Education still retain power. The great majority of the Elementary School teachers are strongly republican.

Even in the Higher Schools republican principles prevail. Evidence of this lies in the success of the teachers' effort to rid the institutions of any hidden militarism which tried to retain its hold there.¹

(c) THE CURRICULUM

(i) *History*

The Socialists, being in power in most States after the Revolution, made it possible to inaugurate a complete change in both the subject-matter and the spirit of the history teaching. Decrees were ordered and programmes sent out to School Authorities which showed a sincere attempt to give a historical presentation that was impartial and international.

The revised form of teaching aimed at emphasizing the cultural side of historical happenings. Much space was to be given to the social and economic conditions of each period. Wars were to be treated as the outcome of economic conditions. Their frightfulness was to be emphasized. Some conflicts might be classed as wars for freedom. However, in our own age, we had evolved means that made a higher and more universally enjoyed civilization possible without wars. The history teaching was going to contribute its part towards the attainment of these new goals. Orders were given that the history texts should be re-written in the new spirit.

Some splendid efforts have been made in this direction. Among the more important may be noted the *Synoptische Geschichtstabellen für die Zeit von etwa 1500 bis 1920*, by Kawerau, Ausländer, Reintjes and Wuessing. This work was undertaken on the authority of Herr Hainisch, the Socialist Prussian Minister of Education, and is done in a thoroughly impartial manner. The foreigner might be curious to see how the Great War is treated here. The events are listed in their exact order. The bare facts afford their own conclusions, and no fair-minded person could possibly find reason to take exception to them. The work reflects real credit upon its authors (for it is evident that they strove for truth rather than for the justification of a cause), and on the Socialist Party.

The Prussian Minister of Education tried to have the book adopted in the German Secondary Schools. In this he failed. The opposition from the Right, supported by University professors, was too strong. Nevertheless, in sections of Germany where the parties of the Left are in power, this book and similar outlines are in use. The reader

¹ Some teachers in Prussia, and more in Bavaria, admitted to the writer that some of the physical education was only a disguised form of military training. Perhaps it is only natural for the reactionary sections to practise secretly what other nations do openly.

must bear in mind that nothing is uniform in Germany to-day. No political section in either the National Government or in that of any of the several States has been strong enough to impose its orders upon the whole people.

The various State Governments have forbidden the use of certain of the former history texts. Owing to the fact that the majority of the teachers in the Higher Schools were not in sympathy with the Socialist or Labour Governments, they refused to abide by the order. The defiance was not direct. It was clothed in the excuse that new books could not be obtained. That statement has some truth in it. However, certain of the old editions have had a new chapter added which covers the World War. Also, some new books have appeared. The majority of these give an account that even an impartial critic must consider untruthful. We will attempt to give the reader a summary review of the viewpoint that obtains in the majority of the Secondary Schools when the Great War is under discussion.

In certain of the schools the history and English classes are combined for a part of the school year. The writer was astonished to find that the texts in use for such courses were *The European War of 1914; its Causes, Purposes, and Probable Results*, by John W. Burgess, formerly Professor of Constitutional and International Law, and Dean of the Faculty of Political Science of Columbia University; also *England and Germany in the War*, by Robert J. Thompson, former American Consul at Aix-la-Chapelle. Both these texts justify Germany's cause in every detail. After witnessing a recitation in one of the schools the writer was presented with a copy of each of the books by the teacher with these words, "In order to be certain that we are giving our children a fair and impartial account of the origin and conduct of the War, we have selected books written by eminent authorities of your own country."

Americans will remember that the articles written during the War by both Dean Burgess and Consul Thompson were originally intended for the American people. German School Authorities had them compiled and edited in 1917 for school use. They continue to be popular texts.

We cite typical passages from the Burgess text which will give the reader a general idea of the argument throughout:

"The question between Austria-Hungary and Serbia was one involving the honour and existence of the Austro-Hungarian Empire, a question, therefore, in which, according to the existing canons and practices of diplomacy, no other power had any right to interfere, and which, according to these same canons and usages, was not subject to arbitration. Moreover, the purpose of this demand was entirely

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punitive. It was not an issue under which Austria was seeking her own aggrandizement or to disturb the balance of power in Europe. She solemnly declared that she would annex no foot of Serbian territory."

Sir Edward Grey is accused of insincerity in the War Speech of August 3rd, 1914. The argument ends thus :

" Even Englishmen doubt whether the British Cabinet could have brought the Parliament and the people to the approval of its war policy without that bit of deception practised on them by the Foreign Minister in that speech of August 3rd. Three members of the Cabinet, the most honest and genuinely patriotic men in it, Morley, Burns, and Trevelyan, left the Cabinet rather than be participant in this policy ; J. Ramsay MacDonald, member of Parliament, denounced Sir Edward Grey in unsparing terms for his disingenuousness ; Arthur Ponsonby pointedly asked the question in an article in the *London Nation* : ' Did the Prime Minister in referring to what he called the infamous proposal at the same time draw attention to the German Ambassador's request, *at a later date*, that we should formulate the conditions on which we would remain neutral ? ' and answered it ' No,' and C. H. Norman declared that ' Sir Edward Grey laid a snare for the House of Commons, out of which, in the excited condition of public opinion, the House could not be extricated with honour and dignity.'

" Moreover, Sir Edward Grey declared in this same speech of August 3rd, that the British fleet was already mobilized and that the army was mobilizing, that the forces of the Crown were ready and that, in the opinion of the Prime Minister and the First Lord of the Admiralty, there was never a time when those forces were in a higher state of readiness and efficiency than at that moment. With regret I am compelled to say, that through his own utterances, Sir Edward Grey seems to me to convict himself of having consciously followed a course of conduct leading directly to universal war."

Speaking of the underlying causes of the War, we read :

" German militarism is, thus, when properly understood, seen to be democratic and defensive. It is the only kind of militarism compatible with popular liberty and constitutional government. It is the permanent, professional army in rank and file which, on the other hand, is dangerous to liberty at home and given to adventure abroad. Moreover, German militarism has been so developed and regulated as to prove rather an economic advantage than an economic burden. This is owing to the fact that the German army is not simply an organization for drill, discipline and fighting, but that it is also a school of general physical culture, through which the average life of German men has been increased by ten years and their average capacity for any kind of work by twenty-five per cent ; that it is a school of intellectual culture in which, besides military drill and tactics, mathematics, engineering, physics, geography, and sanitation are taught to all men ; that it is a school of moral culture which prevents demoralization and dissoluteness in the young men at the most critical age ; that it is a school of politeness in which rudeness of manners

gives way to habits of courtesy ; and that it is a school of genuine patriotism through which the spirit of provincialism is made to yield to national loyalty. These educational and practical compensations overbalance the economic burden of German militarism and distinguish it from the militarism of Russia and France, although they are all based upon the same principle of universal military service. The system of commandship is, also much less autocratic than in the military systems of Great Britain, Russia or France."

Also :

"The so-called German militarism turns out, thus, when correctly understood, to be not only a popular duty but a popular right of the most fundamental and, for Germany, most essential character. It originated in the great efforts of Prussia to rid the German States of the invasions of the first Napoleon. Its spirit and purpose were, therefore, at the outset, defensive, and the point of that defence was first turned against France. But the expulsion of the French from German soil was accomplished by the aid of Russia. Russia was, thereby, introduced into Germany and her influence over the politics of middle Europe became balefully paramount."

In Consul Thompson's book the most interesting chapter is the one which contains long and detailed denials of the German atrocities. We make no attempt to comment on either of these texts. It is quite clear, however, that so long as the children in the higher classes in German schools are supplied only with such reading matter, the point of view that will be developed in them will not be conducive to the peace of Europe.

After consulting a number of German texts now in use, one may safely say that the usual explanation of the origin and result of the Great War is about as follows :

"The War seems to have had a variety of causes, as is the case in all great world-movements. However, it may be safely asserted that Germany was not mostly to blame. She was winning the War, and would certainly have won it if the United States had kept neutral."

Neubauer's text, which is used extensively in Higher Schools, states that the Kaiser made every possible effort to secure Russian neutrality, but could get no satisfactory reply, hence it became necessary for Germany to order mobilization on August 1st, 1914.

"The next day French troops crossed the German frontier. German troops crossed into Belgium, after having been definitely informed that the enemy troops intended to enter Belgium. It was only natural that Germany must anticipate such movements."

In no country is America credited with more altruistic reasons for her entrance into the War than her own protection and financial interest. At one time Great Britain, and especially France, did hold

that idealism and a love of justice played a great rôle in bringing America into the War.¹ That opinion has been losing advocates steadily.

Of course, in Germany, it was held from the first that the United States acted solely in her financial interests. The German history texts emphasize two incidents that were made the occasion for our entry into the War. Firstly, the sinking of the *Lusitania*; it is explained that she carried contraband of War,² and that Americans were warned not to embark in her. Secondly, the unfortunate discovery of Germany's secret plans to organize a war on Mexican soil against the United States. These events are given such a setting as to justify fully the consequent German action in the eyes of the schoolchildren.

Finally, it is President Wilson who is blamed for encouraging the German people to overthrow their Government on the ground that his Fourteen Points promised an ideal and just peace for all.

After that follow the peace-terms, as decided by the Treaty of Versailles. This is given as evidence that President Wilson either could not keep, or did not wish to keep, his word. In nearly all texts that have come to the attention of the writer there are bitter complaints about the unjust stipulations of the treaty.³ Some liken the terms to those which Rome imposed upon Carthage. The greatest bitterness seems to spring from the particular clause by which the Germans were forced to sign an admission that the German Empire alone was to blame for the War. To them this appears to be an exaggeration of the greatest magnitude, and sympathy is easily aroused every time the point is mentioned.

Quite a number of booklets covering the Great War have been published for use in the Elementary Schools. Germany seems to be

¹ In the opinion of the writer, such motives did lie at the basis of our actions. However, it is difficult to maintain these views over here, after the American Ambassador at the Court of St. James has repeatedly told the Europeans that America came in on her own account and for her own interest.

² The American and German viewpoints are in complete disagreement on this question.

³ There are many private societies that publish the chief terms of the treaty in handbook form. These are constantly being distributed among school children and among workmen in the factories and in the churches. Germany is the only country where any large percentage of the people know what the Treaty of Versailles contains. Pamphlets are also constantly distributed showing what deliveries Germany is making every quarter, also the amount in money and kind that is being paid out for the different Armies of Occupation. The spirit in which this wide-spread effort is being carried on is not calculated to further peace in Europe. It must also be added that there are many thoughtful persons in the Allied Countries who are far from convinced that the treaty itself, and especially the manner of its execution, is a happy beginning towards restoring trade and confidence among the nations.

the only country that is making a special feature of teaching the causes, the course of the conflict, and the final results to the children in the primary grades. Unfortunately many of these presentations show the same bias already noted in the texts used in the Secondary Schools. Germany is excused, or even justified to a degree that is not compatible with the whole truth. Occasionally one does come across short summaries of the War to which no objection could be taken. Most of them are published by the Independent Socialist press. It is difficult to get them introduced into the schools as general reading matter, except in those centres that are overpoweringly industrial. If the Allies would only take a more sympathetic attitude towards these friends of peace the cause of humanity and permanent understanding would gain new hope. The writer has met a large number of men and women in Germany who are working faithfully and honestly to make amends for the wrongs of the past and for the foundations of a lasting peace. Their chief doctrines may be summarized thus :

" The teaching of hatred of the nations is to be banned from the schools.

" The New Germany must refrain from acquiring any new territory by force.¹

" Germany wishes to be accepted into the League of Nations.

" The principle that might goes before right is folly."

On several occasions the writer was present when the above ideals were being taught in the classes. Of the sincerity with which such teaching is given there is not the slightest doubt. It ought to be more widespread, not only in Germany, but amongst ourselves !

(2) *Religion*

The German Constitution reserves the right to the Empire to lay down certain principles which form the basis of the legislation for the several States. The question of religion comes in this category. Paragraph 2 of Section 146 of the Constitution provides that the communities shall establish schools according to the creed or belief of the school patrons. An explanatory clause follows, which states that the will of the patrons is to be given all possible consideration. This is followed by the statement that more detailed regulations will be fixed by national legislation.

It must be quite evident to the reader that these provisions are far from definite. They represent a compromise through which

¹ Article 2 of the Constitution provides that Germany can acquire new territory only at the express wish of the people concerned.

each of the political sections hoped to win the lion's share at a later date. How each of these parties is trying to turn the indefinite phrasing to its particular advantage, is seen in the *Reichsschulkonferenz* reports of 1920,¹ and the proposed law (*Reichsschulgesetzentwurf*) of April 22nd, 1921.²

Before undertaking a discussion of the legislation now under consideration, it seems helpful to be quite clear on the actual practice in certain typical States since the outbreak of the Revolution.³

In Saxony the Socialists were so strong for a time that religion was put out of the schools entirely. Then a reaction set in that caused its restoration in a large number of schools. However, even where it is taught again the rôle which it plays is much more modest than formerly. The hours devoted to it are fewer, the teaching itself is less dogmatic. It must be made fairly attractive, or else the children will refuse to take it.

All the new Experimental Schools (which we shall discuss later)⁴ make no attempt at religious teaching whatever. There is much reason to believe that these new schools will exercise a great influence in the German education of the future. If so, religious instruction of a dogmatic character is destined to a minor rôle in the coming decades.

At present (1923) one finds whole classes in which nobody takes religious instruction, and, on the other hand, other classes in which nearly all take it. In general one may say that during the first four years of school life there is in reality no religious instruction. This is the period for the common school (*Grundschule*)⁵ for all, as provided by the Constitution, Section 146, § 1.

If the father and mother disagree, which is not infrequent in socialist Saxony, the judge names a disinterested person who decides whether the child shall have religious instruction or no. If the child is between the ages of ten and twelve years its opinion must be heard. A child over twelve years of age may decide for himself on the question even against the will of both parents.

The German Republic plans to make the twentieth century one in which children are not only seen but also heard.

For a time the pastors tried to force religious instruction into the schools again by refusing to confirm the children unless they had had so many hours of it in school. This attempt failed.

In Bavaria the battle is more intense than elsewhere. The State

¹ See *Ämtlicher Bericht*, 1921.

² D. Reinhard Mumm, *Das Reichsschulgesetz*. This little volume gives the proposed law, and the arguments for and against the project of all the political parties.

³ Partial information has already been given. See p. 235.

⁴ See p. 270.

⁵ See p. 240.

school law of 1919 contains a clause whereby the parents may decide whether their children shall be enrolled for religious instruction or not. Not many of the parents whose children are in the Lower and Middle Schools (*Volks und Mittelschulen*) make use of the negative privilege of the provision, since nearly all regard religious teaching as a necessity. In strongly Catholic sections, a child is looked upon askance if it refuses to take part in the religious instruction. The parents are made to feel that their child is abnormal.

Of the 60,000 children in the Munich schools (1922), about 200 refused to take religion.

The religious conflict in Bavaria is not raging between parents and the schools, but primarily between the priests and the schools. What do the clergy want? Firstly, they want to have their former control over the schools restored. Secondly, they oppose with extreme bitterness the *Simultanschule*. This is a type of school which receives children of all religious denominations. Teachers of all denominations, or of no religious faith whatever, are employed. In fact the religious question is not supposed to be raised when teachers are engaged. The instruction is common in all subjects except religion, for which special teachers are appointed; that is to say, the Catholic children are taught in the school by a priest, the Jewish children are given over to the Rabbi (if there is one in the community), and the Protestant children may be taught by the local pastor or, if the school is large enough, a special teacher will be appointed for full-time service. Thus, children are in no wise deprived of religious training. However, this is not satisfactory to the clergy in Bavaria. They want the out-and-out Denominational School (*Konfessionelleschule*). They insist that every teacher of the school should be of the same religious persuasion.

Certain of the German States have had the *Simultanschulen* for many years. Even Prussia established this type in the country and small villages. Since the Revolution quite a few of the Bavarian Lower Schools have been reorganized on the *Simultan* basis, and many middle *Simultanschulen* existed even before the Revolution. It is interesting to note the school strike which was ordered by some of the priests during this last year (1922). From the pulpits the parents were requested to keep the children out of school. The charge was made that the *Simultanschule* was not religious, especially since the various branches, geography, drawing, singing, and the like were no longer taught in the sense and the light of the Catholic Church.

These same church forces are working for the overthrow of the German Republic and the final separation of Bavaria from Northern Germany.

On November 29th, 1918, the Prussian Minister of Education issued the following order :

" School-prayers¹ before and after school are to be omitted. Attendance at religious services of any kind is no longer to be required by the school.

Schools must assume no denominational character whatever.

Teachers are not to be required to execute religious functions of any kind outside the school.

No child may be compelled to attend religious instruction. For pupils under fourteen years, the decision rests with the parents, and for those over that age, with the children themselves.

Religion is no longer to be an examination subject."

On December 28th, 1918, the Minister Hainisch felt obliged to issue a compromise order in which he stated that the previous rules might be held in abeyance until the Prussian National Assembly formulated definite legislation. On April 1st, 1919, he was obliged to recall the November order entirely. That meant that the whole question of religious instruction had been allowed to degenerate into perfect chaos. Everything and nothing had transpired since. Each community does as it pleases. In the meantime local fights have been recorded in many parts of the country. A strong campaign for the retention of religious instruction has been undertaken by various educational and religious bodies.

On January 15th, 1919, a petition signed by 113 professors of the University of Berlin requested the retention of religious teaching in the form in which it had always been given. A similar petition signed by seven million names was presented in March, 1919, to the Government.

The actual practice in Prussia in 1922 was about as follows : A large number of schools in the cities gave no religious instruction. These included practically all the new Experimental Schools. In the country and in the smaller villages religious instruction was wellnigh universal. However, the number of hours had been reduced from six to four ; also the purely dogmatic teaching had been abandoned, i.e. the doctrines of the Holy Sacrament and Baptism. In Protestant classes the ten commandments, the five articles of faith, and the Lord's Prayer were still required. The writer noted that some of the teachers did not give the full four hours but substituted lessons in German literature instead. The teachers explained that they judged the lessons in literature more profitable. It indicated a liberty and initiative that were wholly unthought-of in the days of the Old Empire.

¹ The custom had fallen into disuse in many sections long ago.

Teachers are not required to give religious instruction. However, this liberty exists largely in theory only. Some of the Independent Socialists have explained to the writer that any teacher who registers himself as being without any special religious belief finds difficulty in being appointed save in the strongly socialist sections.

Now we may return to the project (*Reichsschulgesetzentwurf*)¹ which was introduced into the *Reichstag* on April 22nd, 1921. This project assumed that the *Simultanschule* is going to be the rule, and the school which teaches a creed the exception. It was brought forward by the Majority Socialists as a compromise measure on their part.² The measure is opposed strongly by nearly all the German Nationalists and a large part of the People's Party and Centre Party, because it grants too little religion. These groups really want the Denominational School. The measure is opposed by the Independent Socialists and Communists, because it gives too much religion. These groups want the regular type of school to have no religious teaching whatever. Under the circumstances it is not safe to predict that the project will become law.

However, it is not certain that the Denominational School can be made the regular type. Its partisans in January, 1922, appeared to number 234 out of the 469 members in the *Reichstag*:

German Nationalists	.	.	.	.	.	.	71
People's Party	.	.	.	.	.	.	65
Centre Party	.	.	.	.	.	.	72
Bavarian People's Party	.	.	.	.	.	.	20
Bavarian Peasants' Party	.	.	.	.	.	.	4
Hanoverian Party	.	.	.	.	.	.	2
							<hr/>
							234

The opponents of the Denominational School were lined up as follows:

Majority Socialists	.	.	.	.	.	.	108
Independent Socialists	.	.	.	.	.	.	87
Democrats	.	.	.	.	.	.	40
							<hr/>
							235

No great cultural question can be decided so long as the division is as close as it is at present. For either party to attempt to force its will upon the other would mean civil war.

The writer attended the debates in the *Reichstag* on the proposed law on January 24th, 25th, and 26th, 1922. The bitterness and veritable hate with which the opposing parties attacked each other made an impression never to be forgotten. The Majority Socialists

¹ See p. 265.

² The Socialists prefer to have no religious teaching at all in the schools.

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seemed to be the only ones who showed real calmness. They were constantly pouring oil upon the troubled waters.

Herr Hoffmann, the Communist member, made a powerful, sarcastic speech, aimed at all religious teaching in the schools. He aroused the anger of the groups of the Right to white heat when he charged the Christian National School with having brought the German people to the humiliating Treaty of Versailles.

Herr Kunert of the Independent Socialists cited much evidence to show that the parties of the Right regarded the religious teaching as a police force and a means of retaining the rule of the privileged and propertied classes. He pointed out that the school was still an annex of the Church, and not an institution that made free-thinking and responsible citizens. He aroused the ire of the Catholics when he drew attention to the terrorism which the Catholic leader Wildermann had foreshadowed as the result of a battle over culture (*Kultur-Kampf*), and he quoted these words from Wildermann's speech in the Prussian Parliament, "Attack our religious instruction, and we will give you such a shock as will create for you only anxiety and despair."¹

The next member to speak was Rector Rheinländer,² who argued with the apparent approval of the Centre and Nationalist groups that the Denominational School alone made possible the development of the child's personality and the attainment of complete harmony between school and family. He claimed that it was the only school that allowed the full expression of the personality of the teacher, for in every other type of school he was in constant fear lest he should come in conflict with the religious teachings of some of the children.

Next followed Dr. Mumm, who spoke in the name of the German Nationalists. In his person and manner he represented all that stood for the well-educated, proud, haughty, determined, and never-changing Prussian. One could see in him all the virtues that had made Germany great, and likewise the unbending and intolerant spirit that necessitated her ruin. His argument throughout indicated that he looked upon religion as an instrument of control. The Christian religion was to permeate all branches, German, singing, history, geography. The Denominational School alone³ lends itself to the complete fulfilment of this ideal. The speaker wanted a form of religious instruction that would serve to foster national unity.

¹ It is always helpful to know that there are sponsors of religious teaching who are thinking of distributing such ferocious blessings!

² He had served as rector of a Catholic School for thirty-three years.

³ In fact, a Catholic member had made the statement the day before that religion ought to form a part in the teaching of mathematics.

The Church and school must stand in the closest relation to the family. His whole programme was one that was conducive to the acquisition of much knowledge with almost no freedom. He himself was a splendid example of his own philosophy.

Another year has passed since these famous debates. Nothing definite has been decided. The decline of the German mark has affected every other question. Until Germany can secure financial stability all cultural questions will rest in obscurity. Some day they must revive again. The battles attending them will be long and fateful. Upon their outcome depends the future history of Central Europe. There seems to be no doubt that the pulse of the German people resides in these school questions.

At the beginning of the second decade the position of the Church is more powerful than anyone would have predicted would be the case a decade ago. In most schools religion is taught, though it is now undertaken by the teachers. Most of the Teacher Training Schools have been organized on a confessional basis, though Saxony and other smaller parts of Germany have proved the exception.

Bavaria and Prussia have both concluded concordats which hand over great reaches of influence in the life of the child. There has been an extraordinary zeal to save the Churches. However, the Revolution has awakened a new school and economic responsibility. Even the Church shows some sign of a wider outlook. It gives some hope of being able to see poverty in terms other than charity, it also gives promise of being able to look across frontiers. Several of the recent world Congresses on Religion have pointed the way.

(d) EXPERIMENTAL SCHOOLS

(1) *The Life School*

The new German Constitution gives evidence that the conceptions of education have undergone some real revolutions. Section 148 states explicitly that training for work (*Arbeitsunterricht*) is a regular branch in instruction. The Revolution did not create this idea but it did give it an opportunity to find a renewed and much more highly developed expression. The germs of a transformation in education have been passing through the state of incubation in many parts of Germany for some decades. On the morning of the new *régime* these notions found themselves in widely varying states of development and perfection. However, one has no difficulty in detecting common tendencies in all the present-day German Experimental Schools. They are the natural products of the same general forces.

Firstly, one notes that the new ideas could have arisen only in an environment of highly developed industry and commerce. Secondly, without exception, the new schools show distinct traces of a definite reaction from autocracy. Education was becoming too mechanical and formal, especially on the side of administration and organization.¹ There was lack of freedom for both teacher and pupil. Dictation from the Government school inspector and director brought on a pressure from which nature herself commenced to seek means of escape.

The Revolution found the people unprepared to make definite decisions on the various projects that pressed themselves upon popular attention. It was only natural that the idea of Experimental Schools should suggest itself. By this means, all the competing theories could be put to the test, and the best results passed over into the regular school system. Further, the new Republic is founded on the idea of evolution, and a firm belief in change and progress. The innovations are to come from the people, hence there is no embarrassment in admitting mistakes, or in accepting suggestions. In accordance with such general conceptions and with the special emphasis which the Constitution laid upon new ideals in education, we find that each German State has made provision for Experimental Schools (*Versuchsschulen*).

The description and discussion that follow in the remainder of this division are based on the observations of *Volksschule* Number 46, in the city of Dresden. The school commission (*Behörde*) designated this school as a *Versuchsschule*. Its administration, organization, and curriculum have been given over almost entirely to the teachers of Dresden (*Lehrerverein*). The school has seventeen teachers and an average of about forty pupils for each teacher. The sexes are taught separately. Attendance is voluntary; and it must be said to the credit of the school that it has become impossible to accommodate all the children who apply for admission.

Schools quite similar in origin and present state of development are to be found in Leipzig, Chemnitz, Berlin, Hamburg, Bremen, Düsseldorf, and a dozen other German cities. The school that we are now to consider is often called a school for training in work, *Arbeitschule*. However, there are other experiments going on under the same name, hence an effort must be made to avoid confusion. We have chosen the term "Life School" for this type, because the title

¹ This is a distinction that must be borne carefully in mind, when a critique of German methods is undertaken. The class work itself in Germany always allowed considerable liberty. It was less formal than in France, and far less under the control of tradition than in England.

Arbeitsschule seems to be much more appropriate for two other types, namely, the *Arbeitsschule* of Herr Blonskij in Leipzig, and the *Arbeitsschule* of Dr. Kerschensteiner in Munich.¹ The goal of the school itself seems to warrant the term "Life School." "Not only the classes but the school itself is a copy of life."² Further justification will be apparent from the details that follow.

The school in question had its antecedents before the War. In 1912 the teachers' association of Saxony, and the German Teachers' Union in Berlin took under consideration the question of reorganizing the whole school system, and finally concluded that certain reforms could no longer be delayed. It was thought that improvements could be made more easily in the lower grades. Here it was proposed to begin the instruction along the lines of actual work (*Arbeitsschule*).³ The school commissions sanctioned the proposed experiments in sixteen *Volksschulen* at Easter, 1912, and in 1915 in all elementary classes, provided the teacher and parents agreed to the plan. The continued duration of the War brought nearly all such movements to an end; however, the days of the Revolution revived them with renewed force and vitality.

At Easter, 1920, the *Lehrerverein* once more took up the plan of establishing an *Arbeitsschule*. This is to be a school activity in which the most conscientious effort possible is to be made to bring about the natural development of the pupil, and the complete unfolding of his powers, through a healthful concentration and exercise toward independence. It is a school activity that takes as its basis the life of the home, and that sees its chief subject-matter of training and instruction in the actual labour transactions of every-day life.

The school has no definitely fixed curriculum or programme. The staff tries to build new human beings, and not imitators whose first function and greatest achievement are feats of memory. It is to be a striving towards the creation of active beings, whose spirits are controlled by a will, and who have the capacity *to do*.

The beginning starts with the child impulses that urge towards deeds. The self-activity of the child and independent creation are kept in the foreground in all the transactions of work, and in the technique of labour. The school endeavours to demonstrate whether

¹ The *Arbeitsschule* of Munich is not to be confused with the Continuation Schools of Munich, which form still another type of school.

² "Die Versuchsschule macht ihre Klassen, ja ihre ganze Schule zum Abbild des Lebens."

³ Dr. Kerschensteiner agrees that the changes can be most easily commenced in the lower grades, but his plans and those of the school described have in view goals which differ widely.

and how far it is possible to realize culture, knowledge, and judgment from the child itself.

The creative being takes his impulses from life. The new human being must have a view and sense of the necessities that grow out of life, and must know how these necessities are to be met (*Gesamtunterricht*). For this reason the school pursues an instruction that proceeds from the sum total of all these forces. This is an instruction that proceeds from life, and not out of any specified branch.

In the flood-tide of life observations are made and investigated. The children are taken to the wood and the heath, into the bustle of the great city, into the workshop and factory, to the railway station, to the library, to the museum, to the fair, and to the zoological gardens. Culture is acquired at the source. The content of life, which is the relationship between the "I and the other fellow," is constantly kept in the foreground.

The whole school is founded upon the mutual confidence of pupils, teachers and parents. Each group is given the widest possible chance of co-operating in both rule and action. These three groups form a *Schulgemeinschaft*. Regular meetings are held, and all sorts of questions are discussed that pertain to the welfare of the school. Parents are taught the plan and goal of the school, and they are given full explanations of what the children are doing.

The writer was particularly impressed by the exceptional co-operation that the parents gave to the school. Now, Germany is poor. It is almost impossible to get money for new equipment—tables, chairs, blackboards, and material for the workshops. The teachers understand the art of enlisting the help of the parents in providing much of this material.¹ One father is skilled in woodwork, another in plumbing, another in painting and varnishing. In fact, a place is found for the employment of the talents of all the patrons. Mothers particularly are encouraged to visit the school. It was a novel experience for the writer to see German fathers and mothers sitting in a German *Volksschule*, as visitors. Parents have gone into this movement with the spirit of reformers. It has opened to them a new world and new reasons for living.

That the school is a success is admitted by all. However, the reactionaries maintain, and perhaps with some reason, that the plan cannot become universal, because it will not always be possible to get a corps of teachers who are sufficiently specialized both by

¹ A room for metal work was being installed, and another room for exercises in physics was already fitted up.

training and temperament to co-operate in a plan that allows such freedom and initiative.

The discipline is good, although no one seems to be commanding. The children are very busy reading, writing, drawing, and discussing with each other and the teacher matters pertaining to their work. The visitor has the sensation of being in a growing garden of citizenship.¹

The school reform movement which set in so powerfully in the first years after the Revolution has reached a quiescent stage. Many of the attempted experiments have been swallowed up in the indifference of mankind. Some of them were from the outset unattainable until the attitude of mankind itself undergoes a transformation. The general public is in need of pedagogical training. Real progressive education requires the totality of the community mind behind the project. It required a rare combination of the thought and effort of teachers, parents, and pupils. It seems that only the fortuitous hours of an economic and social Revolution lend themselves to the inauguration of such sudden radical departures in educational ventures. Germany made long leaps in these directions for a while, but finally the signposts begin again to point the route in the direction of tradition, and the interests of social, religious, and economic classes of Society. The battle to save the child in his own best interests becomes urgent.²

However, not all has been lost. Definite and permanent gains are to be recorded. On the one hand, the new experiments have gradually adapted themselves to the State School forms, and on the other, the regular public school has absorbed much of the new spirit, and thereby has become more enlivened and youthful. The three great ideas of the Life School, instruction through work, collective activity, and the experimental method, have in a certain sense become a common possession of the whole German School organization.

The Life School is an expression that never secured official use. It embraces a variety of efforts that attempt to cast the school into an environment of actual life. To this grouping belongs the plan that takes the child as the centre of all procedure (*Erziehung von Kinde aus*). Also the method that undertakes primarily the study

¹ The section on the Life School up to this point represents the conditions existing in 1923.

² The lack of understanding of the outside States has been in no small measure responsible for the return to a certain degree of conservatism in Germany. If the Social Democrats could have held the power, it would have greatly stimulated progressive education. This would be the best guarantee that Central Europe will ever get for European peace!

of the psychology of the child and the growing youth, forms another distinct phase. Again there is a third procedure known as the plan to unite the things to be learned, the learning, and the environment of the child (*Lebens- und heimat-kundlicher Unterricht*). These principles are finding application in the whole school system. There is no longer any definite subject-matter that obtains throughout the land. There remain only general directions and goals. Instead of the sterilized unsympathetic classification of facts to be learned, there has come the participating group activity of the children. Even in the high schools, which of necessity are bound to special subjects, there is the effort to unite the various subjects that are taught at the same time, and that require the same or similar objects and material. In this way such subjects as German, history, drawing, and music can be brought into close relation with each other. The study of the child and the young person is made the basis for every learning activity. In the working environment of the teacher, the psychological studies play a wide rôle.¹

The term "Activity School" (*Arbeitsunterricht*) was a much-disputed term in the early years of the school reform. Some understood that manual training was meant, others, new forms of mental self-activity. In the German constitution of 1919 the term is used in a mixed sense. However, in the German School Conference of 1920 the word "work" was defined in two senses. There work was distinguished as content (i.e. work activity) and work as a principle (i.e. self-activity regardless of the form). Kerschensteiner of Munich used the word in the first sense, whereas Gandig of Leipzig used it in the second form. The exponents of the two theories have approached each other, so that to-day the term Activity School includes both forms, whether it be manual or mental. The amount of manual work in the public schools is still very important. It is voluntary. The greatest handicap lies in the difficulties in getting the necessary supplies for this form of instruction. In large part, the work is carried on in the form of garden work (*Gartenarbeits-schulen*) and the construction of models for the needs of natural science instruction. In some schools, the instruction is carried on in paper and iron objects, which are often specimens of really gifted art.

The new school reference books for pupils and teachers are all written from the standpoint of the principle of work. The school now demands that the pupil shall have learned to solve his own questions that arise in his work, and by means of his own methods.

¹ In this connection the pedagogical institutions in Berlin, Leipzig, Dresden, and Vienna, have performed a great service during the last decade.

Instead of a lecture by the teacher, and the repetition of the pupil, there has taken place the common task of a co-operative enterprise. The teacher is no longer on the platform, but teacher and pupils build a working community in which the teacher is often quite in the rear, the pupils taking the lead in the discussion.

The reader will be particularly interested to learn what the latest developments have been in School 46, which was the object of such great interest six years ago. There are now nineteen teachers and the pupil average has been reduced to thirty. Already some of the children of the first years have entered the higher schools with exceptional success. This school has enemies. The Church opposes it because no religion is taught. The Government is not particularly friendly because such a school violates the spirit of officialdom. However, this school is permanently established.¹

The teachers still continue the weekly excursion plan. Quite a number of the teachers have taken eight-day trips. The writer visited one of the classes this autumn again at the time when a week's trip was being planned by the teacher and pupils. There was a long, interesting discussion about the cost of the trip, the route, the necessary clothing. On these trips the children do their own washing. The writer was impressed with the high educational value of the whole procedure. The teachers of this school are extraordinarily trained men and women.

(2) *The Hamburg System*

The schools that we are now about to describe may be put under various titles. Sometimes they are called Fellowship Schools, at other times Community Schools (*Gemeinschaftsschulen*). In Germany there are so many schools that pass under some such title that the Germans themselves often use the term "Hamburg System" in order to distinguish these from other Community Schools in Germany. Although the system originated in Hamburg, the plan has been adopted in other German cities. Certain features distinguish this plan quite markedly from the Life Schools already described in the previous division, and also from the types to be noted in succeeding divisions.

In the winter of 1921-22 the system was worked by more than two hundred teachers in Hamburg alone. The plan was confined to Elementary Schools, with the exception of one Higher School for children between the ages of fourteen and eighteen years. In the same winter the system was in operation in certain classes in five or

¹ The same can be said for those in Chemnitz and Leipzig.

six schools in Berlin. Other German cities are giving these methods a trial.

These schools did not rise out of the Revolution. They represent the natural, organically-grown expression of a movement of culture and liberty deeply rooted in a democratic character, which had ripened and become strong through external repression. The Revolution merely gave occasion for a sudden assertion and expansion of foundations and principles.

The idea originated with certain of the Elementary School teachers and the working classes of Hamburg. Northern Germany has always shown strong tendencies toward liberty. Even as early as the 'eighties, the Hamburg Workmen's Union founded the Free Stage of the People, with a view to the self-education of the labouring classes in art. In connection with this there followed in 1888 the founding of the Committee of Children's Plays, which was inspired by their leader, Heinrich Wolgast. The association is still in existence. This was a rejuvenation of pedagogy through the spirit of art, arising out of a firm belief in the original creative activity of every human soul.

Some of the best books dealing with the new system are dedicated to this same Heinrich Wolgast and the co-labourers of his day. We quote certain telling passages from *Schulkaserne oder Gemeinschaftsschule* (Barracks or Community School) by Adolf Jensen and Wilhelm Lamszus, foremost among the present-day promoters of the new idea :

"The school in which pupils are taught subjects and filled with information (*Lernschule*) is the Potsdam of education, the militarism of the soul, army barracks."

"We, the German teachers, are to blame if our people have so long been kept from our poets. We, the teachers, have blocked the way that leads to art, and robbed them of the atmosphere of poetry. We have quenched all joy; and that which is highest happiness and revelation, we have made affliction and torment. We have struck poetry dead."

"Because our school had lost all connection with life, it could not find the way to art. Nowhere was this more clearly brought into evidence than among the six- and seven-year-old children, who were to be taught to open their mouths in harmless prattle. . . . We never believed that children had enough wisdom and skill to form a few sentences on their own account. Why, *that* they had never *learned* ! *That* they must practice first in the *school*."

"Had we only said to ourselves that the child, even before it becomes of school-age, relates stories not because it has learned story-telling, but because it must do so through an irresistible and natural impulse !"

"Children must be put before the class, in the same manner as they

stand before their comrades in every-day life. The story-teller and his public are the only basis on which the art of story-telling can find a rebirth."

"The child shall not perform the tasks that have been set by the teacher, but those that have been suggested from life itself. The principal work of the composition-pupil is not in his room and on the writing-table, but out-of-doors, eye to eye with experience. . . . It is valueless to write for the teacher and the satisfaction of his whims, but the child must learn to go straight to life at every moment, in order to emerge from passivity to the activity of life."

"The old-time constructed composition did almost nothing for life."

"All learning, all knowing, proceed from induction, and are acts of intuition. And only from the moment that we base æsthetic knowledge upon induction, have we found the natural basis of a critical literary education. Only then can we further build with success."

"Instead of giving the young an opportunity to observe the coming of a natural power of speech in themselves, we rob them of that which is most precious, the independently-rising conception, and we command what they are to conceive."

"That each young person may become a seeker and discoverer of beauty, is the meaning of the new literary education."

"Because we have destroyed the power to *seek* in our young people, because we have systematically driven out of them all initiative by means of a curriculum and daily programme, they stand, when they come out of school, helpless before life, and must be sacrificed to every allurements and false friend that chance encounter brings into their path."

As we have already noted in the case of the Life Schools, the Hamburg System has neither a school curriculum nor a daily programme.

And now the closing paragraph of the text :

"When our pupil grows out of the school, he stands not before a strange and unknown world, for he grows from the first school-year in the midst of life. Long before his school-years are over he has become engrossed in a book-store, and knows where precious treasures are to be had at a bargain. Long ago he has commenced to collect a library and to value books as his most trusted friends."

After spending some days in a school worked on the above plan, the writer has no difficulty in believing that the proposed ideals are fully realized.

One of the first acts of the Prussian Minister of Education was to grant freedom from time-tables for such schools as wished to strike out on their own lines. Time-tables are never given out at the beginning of the school, but schemes of work grow up in a perfectly natural manner.

The relation of parents to the teachers and the school is the same as already noted for the Life School.

The teacher deals with the group rather than with the individual pupil. For that reason there is no great concern over the size of the classes. If the room is large, and well-heated and ventilated, fifty can be managed quite as easily as twenty-five.

Reading and writing in the lower classes are not taught in set lessons, but the psychological moment is awaited when the child demands such instruction as a result of its activities in painting, modelling, observation, or meditation. The activities of every normal child will awaken such an impulse in due time. Any apparent loss of time that is occasioned by the late development of these faculties is more than compensated for by the driving force given to this faculty by spontaneous interest.

Oberstadtschulrat (Superintendent of Schools) Paulsen, of Berlin, is a firm believer in the system. He was formerly connected with the Hamburg schools, and when the Socialists got control of the municipal government of Berlin their first act was to put a real school reformer at the head of the school system. In an interview with the writer he stated his conception of these Community Schools (*Gemeinschaftsschulen*):

1. The school is not a place of instruction, but a community of youth of both sexes.

2. The school annuls social and class distinctions. It recognizes no religious or political parties.

3. The school offers all possible equipment for education and growth that is suited to the talent and capacity of the child.

4. The school completes its organization in entire independence of all the present school types. It has no regard for examinations or vocations. It follows its own law, and disclaims any educational prerogative.

5. After the children attain the age of ten years the opportunity is given them to go into the community workshop for several half-days each week. The child is neither investigator, artist, nor manual worker, but he investigates, creates, and expresses himself with his own hands.

In 1920 Herr Jensen, whose book we have summarized, was brought from Hamburg to Neuköln, one of the large suburbs of Berlin. The writer had occasion to visit some of the classes of his school in February, 1922. One morning he was present at a continuous school session that began at eight o'clock and continued for over four hours without a break, and there was not the slightest sign

of lack of interest or weariness on the part of the teacher, pupils, or visitors.

The whole atmosphere seemed perfectly natural. The scene could have been compared to a happy and well-ordered family sitting around an evening dinner-table. The teacher presided in a fatherly spirit, and seemed always capable and ready to welcome the thoughts and contributions that the enthusiastic group about him were eager to express. Some of the children ate sandwiches ; others from time to time got up and quietly left the room. Again, others came in and took their places. No one paid any attention to formal discipline but the order was splendid. There were two other visitors present besides the writer. The visitors took part in the discussion, asked questions, and made suggestions, but none of this seemed to embarrass the children who were accustomed to entertain the stranger in their new school of life. The teacher showed that he understood the art of putting himself into complete harmony with the spirit of the child. At no time did he " talk down " to the children. He knew how to direct, guide, and teach without having it suspected that he was doing any of these things. He was on their level and seemed to know their power. The perfect harmony in spirit of each member of the group gave a tremendous momentum to a kind of psychological imperative which every one felt the instant he entered the room. Here one was in the midst of a spirit that had been created voluntarily and had grown out of the necessities of the hour, and which for that reason was all-compelling. It differs most widely from an atmosphere that traces its original force to official orders from some department of education and which is in the process of being carried out by a teacher who presides in the classroom.

In times past the writer visited many school classes. They were not without interest, but the thing that attracted his attention most was the reaction of the child against goals and methods of imparting knowledge that had originated outside its life-experience. These were not always suitable, and for that reason one soon found that a great number of children were not profiting by the reaction. It was an attempt to give them a diet that was not of their own choosing. Forcible feeding has never proved a perfect success.

In the school that we are now examining there is not the slightest doubt that the children are being trained in independent thinking and self-control. The power that they show in their ability to carry on a discussion has been raised to a real art. The keystone around which the entire life of the classroom is built is the little essays written out of the child's own life-experience. The children have written a large number of short stories and descriptions of scenes at home and

in the streets. The topics are always of their own choosing, and they read to each other what they have written, receiving each from the other helpful and appreciative criticism. The visitor cannot fail to be impressed by the fact that a number of children become so enthusiastic in their school work that they have written the essays for weeks in advance and are only awaiting the hour when these may appear on the programme. The schoolroom has become a stage, and each pupil an artist who is anxious to perform. In the course of the year some of the children have written from forty to sixty essays. In many cases the child writes on the same subject nearly all the time.

For example : More than a third of the papers written by one little girl were about her baby brother, a year and a half old. This was a case where the pupil had written almost nothing for some months, and of course it was against the principle on which the school is conducted to force the child to work. The principle is one that says, "We will wait until the individual is ready to contribute on his own account." In this case, the girl seems to have been inspired at the time her little brother commenced to talk, and since then she has written several papers each week. Her descriptions show great power of imagination, and yet are child-like and simple. Philosophers and eminent scholars could not fail to be charmed by hearing her translate the broken sentences and joyful play of her little brother. The teacher and pupils are always anxious to hear the latest developments of Baby Brother, and for that school he has become a real character. The children have expressed a desire to see him, so next week the mother and the baby are coming to school, and the children are to be introduced to the character who has been for some months past the subject of no small part of their child-life joys.

Another girl has written about fifty essays during the year, of which more than twenty are about her dog. These stories also show powerful imagination and she has proved without a doubt that she is able to interest her classmates in that dog. Last week the school had a dog show. The children wanted to see the dog, so he was brought to school.

Another child has a cat, and there is every indication that there will soon be a cat exhibition.

The underlying current of the entire proceedings is based on the theory that the feeling and tender emotions are to be developed, rather than the faculties of thinking and knowing. The children not only read their own essays but they present stories and poems taken from the best writers. They make their own choice and show

excellent ability in criticizing books. Some of the pupils between the ages of eleven and thirteen exhibited remarkable talent in handling an audience.

The children sang and also rendered some of their own melodies.

Finally, we listened to a criticism on historic art. The children put up their own work, and conducted the criticism. It was clear that the little essays they had written were finding expression in their art-work. One could also see that the historical stories which they had read were being translated by their own little hands in the art-work which covered the walls. One child won a special reputation for skill in drawing and painting. Another in writing stories. They combined forces. One painted the picture and the other wrote the story. There was a real community of interests established.

They also gave a part of the play, Schiller's *Wilhelm Tell*. Many of the children seemed to know the whole play. There was no difficulty in getting volunteers to take any of the parts. They revealed an astonishing power of imagination and dramatic feeling.

After such a school visit one concludes that there are tremendous powers among toilers' children¹ that never come to light, because they never get a real teacher and guide.² Such a school gives evidence once more that life is infinite in its forms, and that this system has discovered the art of opening the door of child-life so that power, eloquence, art, and harmony pass along in one joyous throng.

Finally, the reader asks, how does the Hamburg System differ from that of the Life Schools?

From the description it is evident that the two can be compared more easily than contrasted, yet the leaders of each movement contend that the points of differences are of the first importance.

Firstly, there is the difference in method and procedure. In the Life School the teacher does assume a considerable degree of direction. One day each week he takes the children out into the

¹ This school was located in the working district.

² The truth is that the school in all countries is still in a large measure an institution of inhibition. This is true from the primary grade to the Graduate School of the University. Is it not a fact that there are many teachers whose capacity for covering up genius is much greater than that of awakening talent?

How often have we seen college professors and High School teachers come before classes with the notebooks of their own college days, a lot of half-digested views of their former professors, and much other material wholly foreign to the atmosphere of the moment? In other words, they are making a heroic effort to introduce abnormality into a situation that would be perfect happiness if only its naturalness could be held at a high level. Under this new system, the teacher bases his work on the life-experience of forty or fifty enthusiastic children instead of on a mass of old notebooks and traditional explanations arranged in a more or less reasoned fashion.

country or city, for the purpose of bringing the pupils into contact with the objects that he proposes to make the basis of the school-work. It is the teacher, after all, who fixes the ideals of the school. The Hamburg System sees in this a too-high degree of control over what the child shall do, hence it fears that certain of the child's own instinctive powers may never be brought into use.

Secondly, a different emphasis is laid on the psychical faculties. The Hamburg System apparently places the emphasis upon intuition, hence everything is done to call out the feelings and tender emotions. Through conversation with the teachers one gets the impression that they regard a child's natural powers with something of a mystic awe.¹

The Hamburg System is founded on an idea that had its origin in the community homes and in certain free schools. Then it was developed in Hamburg on its own unique psychology. This type is still represented in certain schools in Berlin, Magdeburg, Leipzig, Chemnitz, Hamburg, and other cities. The idea, too, has been taken over somewhat into the regular schools. There are now parent evenings, school excursions, school picnics, and the like, that enlist both teachers and parents. The Hamburg movement has to its permanent credit the idea of friendly relations and sympathetic understanding between teachers, pupils, and parents. The method is a fostering force for a more wholesome and happy child-life in the school.

(3) *The Work School*

The Kerschensteiner type: The general title *Die Arbeitsschule* is used in Germany for a large variety of school types. If we do not insist on many detailed distinctions, it is possible to bring them all under two classes. First, there is the *Kerschensteiner* school, which is well known the world over. Second, there are the various socialist forms, such as *Die Arbeitsschule* of Herr Blonskij of Leipzig, the Production School (*Produktionsschule*) of Berlin and other German cities, and a large number of Garden Schools scattered all over Germany.

In discussing the *Kerschensteiner* schools we omit the famous Munich Continuation Schools.²

In 1910 *Schulrat* Kerschensteiner succeeded in converting into Work Schools the elementary classes (the first four years) of quite a number of the Munich schools. The outbreak of the Great War

¹ To this point the section was written in 1923

² These are already well known to foreign readers. Besides, they belong distinctly to the pre-War period, hence do not form a part of our thesis.

prevented this new experiment from getting wide notice in foreign countries.

These Experimental Schools are still being conducted under men who have been thoroughly trained in the *Kerschensteiner*¹ idea. Owing to the number of the schools, their prestige, and the possibility that they will furnish many elements that will eventually form themselves into a permanent system of German education, they merit careful attention. Since they are much less Radical than the Life Schools or the Hamburg System their acceptance among the Conservative circles is easier.

We have seen that certain school reforms lay especial stress upon environment, others upon the intuitive powers of the child, while still others are primarily concerned in bringing about changes in the administration and organization of the schools, or in obtaining the acceptance of certain economic, political, or religious doctrines. Now the *Kerschensteiner* doctrines put the training of the teacher and his attitude towards the child in the place of first importance.²

"The teacher must belong to the social type of beings. The fundamental principle of his own being and becoming is love. Education is nothing more than the formation of that to which we are called from within. We cannot educate directly, *i.e.* form portraits after the manner of creative artists. We can only cultivate and perfect that which slumbers in germ in the soul of the child."³

"How can we know whether this love has become the fundamental principle of our existence? Never, until we are becoming, or have become the conscious bearers of values. Never, until we ourselves have been awakened to the yearning to erect in our own souls the realm of human dignity."⁴

"If we wish to have an institution of training for teachers, a school of pedagogy, then it must be born in this social spirit. It must have in its basic principles a social good, a fellowship in which the individual pupil can come to the consciousness of eternal values, and can discover and develop his own inclination and capacity in the realization of these values in growing personality."⁵

The school community must be carried on in a faith in eternal values. If the teacher wishes to cultivate them in the pupil, then these values must have a validity throughout Time and Space. Kerschensteiner holds that such values exist. Kant and Fichte have given demonstrations. These are justice, truth, humanity, friendship, goodness, sympathy, and the like. Now it is the business of the

¹ Dr. Kerschensteiner is now Professor of Comparative Education in the University of Munich.

² The requisites of the teacher are set forth in detail in the fourth chapter of the volume *Die Seele des Erziehers und das Problem der Lehrerbildung*.

³ *Ibid.*, p. 110.

⁴ *Ibid.*, p. 111.

⁵ *Ibid.*, p. 112.

teacher to train the pupils to these eternal values, so that order may be brought out of the chaos of our present existence. The fact that they have been denied thousands of times in the history of the race both by individuals and nations does not affect in the slightest degree their timeless universality.

There are still other values that are held to be absolutely essential. It is argued that the largest community to which an individual belongs, or actually can belong, is the national community, which is the most suitable bearer of these values which education can call into life again in some other form in the pupil.

"The National Union holds the highest moral strength when its members become conjointly conscious of the importance of this collective support, and strive toward the inner perfection of the nation as the bearer of these values. That is what I call national sentiment. It runs completely parallel with the striving toward the moral value of personality. No one can attain a value of personality except in and through the common values of the nation, and no nation can ever come to the consciousness of its own proper responsibilities, except by a national consciousness in its individual members."¹

The chorus of the national hymns *Ich glaube an Deutschland wie an Gott* and *Deutschland, Deutschland über alles* must continue to live in the hearts of the teachers. Dr. Kerschensteiner says that such sentiment is nothing more than the singing of *La Marseillaise* for the French, or the national hymn for England, *Rule Britannia, Britannia rule the waves*.

We turn now to a consideration of the conception of the *Arbeitschule* as it is conducted in the Munich system which Dr. Kerschensteiner organized.²

The school has a curriculum and daily programme. Singing, religion,³ physical exercises, number-work, and observation exercises constitute the programme of the first year. Woodwork and sewing and handwork are added in varying grades of complexity as the child advances in the succeeding three years. "Only out of his own interest does the child become active and thereby self-educative in his entirety."

Nothing is won by mere self-activity. "In the Work School it is not a question of keeping the child active but of seeing that the child is impelled to activity out of its own self." "The affliction and

¹ *Ibid.*, p. 125.

² For a detailed description of the origin, ideals, and organization of these schools, see the volume by Georg Kerschensteiner, *Begriff der Arbeitsschule*.

³ Dr. Kerschensteiner holds that religion ought to be a branch of instruction, although it need not be denominational. Nearly all other types of Experimental Schools in Germany teach no religion.

torment of the instruction in the classes of the ordinary book-school are so great because the whole school is organized on an intellectual basis that is in advance of the age of the children, whereas the social and technical interests which dominate in the child are completely ignored." "The real interests of the child cry out for handling things. Only by manipulation are objects of culture worked out."

The practical operation of a *Kerschensteiner* and that of a Dewey School are quite similar. The underlying philosophies and the expected goals are widely divergent.

Kerschensteiner proposes to transform the school into a place of character building through daily and hourly work which the child offers to do. However, he holds that the work-idea is quite as incapable of creating active moral persons as was the old book-school. Hence, the work-idea and the community- or fellowship-idea must be united. In this the Dewey plan, Hamburg System, and Life School would be in accord. But now comes a difference. Dr. Kerschensteiner holds that there must be a daily discussion of the life of the community which makes clear the moral conceptions and issues. In no other way can the realization of the maxims drawn out of life be assured. It is in this connection that the child will be led to the acceptance of the eternal values of Kant, and the nationalistic doctrines of Fichte. According to the Dewey philosophy this makes education an unfolding, which means development by means of control from without instead of growth. Also, it makes national sovereignty an ideal of the first importance, instead of secondary and personal and ultimately subordinate to a higher and more fruitful intercourse of all human beings. That, however, is just the Old German school all over again. It is the philosophy underlying the teaching of entirely too many schools even to this day in America, Great Britain, and France. It means wars for ever!

The Production Schools: There is a new type of Work School attracting wide attention in Germany. Owing to the lack of money and equipment, and to the fact that the Socialists were in power only a short time, the new schools have never been put into operation on such a scale as was contemplated by the promoters of the idea. However, the efforts, though fragmentary and sporadic in some cases, have demonstrated possibilities for future education that must be taken quite seriously by all nations.

The most popular and least Radical form of this type of school is the Garden School for apprentices and adults. The municipal governments of Berlin and some other cities in 1919 ordered that the grounds that had formerly been used for military training should be turned into school gardens. In some cases, additional land was

leased. A special committee was delegated to lay out the ground and devise a plan for bringing the land under cultivation. The preparation of the soil and planting were under the supervision of specialists. Teachers were appointed who gave full time to this form of adult-education. Allotments were awarded to families.

Parents and children work the gardens outside their regular working day. Regular courses of instruction are given in practical farming. Parents and children learn all about plant diseases, destructive insects and pests, and the latest methods of increasing the productiveness of the soil. Each family is given the produce of its own garden. The teachers organize camping-parties in connection with these schools. The apprentices are divided into groups. One group after another goes to the camp for a period of a few weeks. Here it learns how to build fires, to cook, and to construct all the essentials for an out-of-door existence. While one group of boys is away at camp another group volunteers to look after the gardens. The teacher who described the plan to the writer was most enthusiastic about the genuine social spirit and mutual responsibility that such an interchange of relations developed.

The eight-hour working day, which the Republic inaugurated, makes such a Garden School project possible. The idea underlying the apprentice and adult-garden movement is founded in a belief that every man and woman should have some outside activity to break the monotony of the routine labour of our present-day specialized industry. Further, this outside activity aims at being more than a recreation. It is of a kind that will induce the growth of a deeper and broader social unity. Finally, the point that merits especial notice is the plan to arrange a garden for all the unskilled workmen.

That such schools will encounter many handicaps in getting under way requires no stretch of imagination to believe. Nevertheless, that the experiments that have been tried thus far can show positive results of a highly commendable character is no longer a question of dispute.

Another type of the Garden School has been organized in connection with the Elementary Schools. This started during the War, and the original purpose was to increase the food-supply. After the War was lost the wish became current all over Germany to retain the gardens for purposes of education.

Berlin has acquired several large school-gardens. The one which the writer visited contained about thirty acres. Each child is given its own plot. Then each class has a plot in common. The children are allowed to take home or sell all they raise. Goats, dogs, and

chickens are kept on these gardens. No attempt is made to teach technical gardening. The main object is to teach that work is worth while. The pupils are encouraged to make all their work quite complete. It is a pedagogical principle. In general, each class spends one day each week in the garden. During the summer vacation the children still look after the garden. Some of the teachers and overseers are retained for that purpose.

The children are taken in groups to the city botanical gardens several times each year. Here they get inspiration for their own garden projects. These garden days provide occasions for out-of-door sports, open-air singing, and nature study. The garden-work is made the basis of practical studies in mathematics.

It is intended to establish workshops and cobbler-shops at the gardens. The community idea is to be given full reign. Children are to be taught to give expression to their activity. In the spring of 1922 more than 4000 children in Berlin were provided for in the Garden Schools. More than one hundred and fifty other classes were waiting for the Municipal Council to provide grounds for them.

One of the most notable results of the whole Garden School movement is the enthusiastic co-operation that it enlisted from the parents. The school-work of their children has a new meaning now.

The Municipal Council of Berlin has a film exposition of the Garden Schools of Germany. Two days each week this is opened to visitors. It gives a very complete idea of the immense size of the gardens, and the thousands of children at work. The various stages of cultivating the soil, planting, weeding, and harvesting are shown. As an educational idea it is certain to have an awakening influence.

There is a much more Radical type of Production School under wide discussion all over Germany. The prime factors are the *Entschiedene Schulreformer*. In this organization one finds a high percentage of pacifists and internationalists whose point of view finds expression in their conception of this future Production School. Under the direction of their president, Professor Paul Oestreich and his numerous collaborators, a very large number of books and pamphlets have appeared since 1918, which champion some phase or other of the Production School idea.¹

The advocates claim that the present-day Vocational School, even

¹ See *Schöperische Erziehung, Menschenbildung, and Die Elastische Einheitsschule*, by Paul Oestreich, and *Die Lebensschule* series edited by Franz Hilker. Also *Die Arbeitsschule*, by P. P. Blonskij, and *Produktionsschule*, by Olga Essig in the *Lebensschule* series. The quarterly journal *Die Neue Erziehung* for the years 1918-23 contains a large number of articles by various writers on the subject.

of the *Kerschensteiner* type, which has been held in such high favour both in Germany and in foreign countries, is no longer able to meet the demands of the vocational problems of the present industrial epoch. They hold that the *Kerschensteiner* school is occupied with workshops which represent the old guild-life. It takes no account of the economic basis brought about by the labour process of an industrial age. It is not sufficiently cognizant of the fact that we are now in the midst of a highly capitalistic and mechanical phase.

The Production School proposes to unite work, instruction and education. To do this the Vocational School must be put into the centre of the economic stage. The school must be made worthy of the century of steam and electricity. It must keep pace with the social and psychological problems that have grown out of the industrialization of the world. Instruction and education must proceed organically. The whole conception is based on the theory that the development of humanity is leading to a free community of all workers. Now the school should be a pattern of adult life, hence it should be transformed into communities of production.

It is not the purpose of this thesis to study in any great detail school systems that are not yet in practical operation. However, the writer is of the opinion that no educational literature of any country is as rich in fruitful suggestions as that of the *Entschiedene Schulreformer*. In training and native ability they are excelled by no group of scholars in the world. They may be vague and often contradictory. But they seem to have this advantage over others : nowhere else can one find so many people groping so hard and in such deadly earnest.

(e) MODERN INFLUENCES AFFECTING THE SCHOOL SPIRIT

(1) *The Wander Birds (Die Wandervögel)*

The *Wandervögel*¹ idea started in Berlin-Steglitz in about 1900. It began as a sort of protest against the strict discipline of the school. It represented an effort to get away from the constant supervision from above. Soon the whole movement took on a romantic character. Wanderings were made by night. Open fires were built, ancient poems and folklore were studied. It was a real effort to re-live and understand the spirit of the inhabitants of the German forests of a thousand years ago.

Very soon it developed into a national organization. At that stage it encountered a strong opposition from many of the school administrators. However, in this case, it seems that the opposition really

¹ Hans Blüher, *Wandervögel, Geschichte einer Jugendbewegung*.

made the movement stronger, and finally the School Authorities had to yield. The tide turned. Teachers themselves joined the organization. Their first thought was to control an idea that they could not suppress. Again they failed in this. Finally, this spirit of freedom which we have seen arising in Saxony, Hamburg, and a hundred other places, found crystallized expression in the gathering on the Hohe Meissner Mountain in central Germany in 1913. One thousand young people of both sexes and from all parts of the country joined for the Festival of Youth. The object of this assembly was the unification of all the movements of young people in the direction of social reform and self-education, the realization of the inner realities of life as opposed to the conventional, and of the spiritual as opposed to the material. Out of this spirit grew a new sense of responsibility. Self-government in schools received a great impetus in consequence of the extension of these organizations.

Since the War the organization has become divided into many groups. There is no central force, but the idea is everywhere alive. Boys and girls, young men and young women, are making tramping-tours in small groups without a chaperon and without guidance of any kind. They form picturesque groups as one sees them swinging along through the villages and country-side, hardy and browned by sun and wind. Almost always bare-headed and bare-kneed, they wear simple khaki costumes which allow the greatest freedom of movement. Both sexes are attired practically alike, and nearly always they carry some musical instrument, a violin, guitar, or banjo. A remarkable fact that merits special attention is the perfect friendship that seems to be at the basis of these tours. Irregularities on the moral side seem to be rare and quite exceptional. Standards of conduct have been raised to much higher levels. The opposition to alcohol and tobacco is strong amongst them—in fact, their attitude on these questions is said to have had a noticeable effect even upon adult society. The origin and growth of the various ideas which this movement has sponsored form one of the most interesting chapters in modern German education. It is all a growth in the spirit of democracy and of republican ideals.

The movement has had the result of encouraging summer camps for school children. For example, the *Humboldt Gymnasium* of Berlin-Steglitz organized through its teachers and the Parents' Council summer barracks in the suburbs of Berlin. The children live there. They learn to cook, and to do all the other necessary work of out-of-door life. Some of the teachers are always in charge. It is made an occasion to give popular instruction in nature study and astronomy. The older children undertake garden-work. As is

the case with all the similar projects that we have noted, it is an effort to return to nature in the hope of finding the key to a larger life, and the aspiration towards a more wholesome living.

The principles of this movement, love of nature, honesty, and responsibility, approach the strivings of the new reform schools. Those who were in the organization in the years 1900-10 are the teachers of to-day. Hence the spirit of the "*Wandervögel*" is not to be distinguished from that of the new school. To-day nearly every second youth belongs to some kind of a youth organization. Unfortunately they are now divided on political lines largely. Some are representative of the most extreme views. There is one group that just "wanders" and is quite indifferent as to what happens in any sphere of life. Then there is a second branch that is quite fanatical and exaggerates the worst of all the parties. They promote a cheap absolutism, driving one impossible idea after another.

The most approved of all appears to be the branch that promises socialistic pacific independence. This group is still idealistic. Among other doctrines they hold that the land belongs to all.

One strange development is a Catholic section which is communistic. They have seized upon the faith of the Church and turned it to revolution. This is just a small group.

There is not the same enthusiasm that one noted some years ago. The State is trying to get control in a measure; also a growing criticism of the movement is heard. It all indicates that the "Wander Birds" are being subjected to careful scrutiny.

(2) *The Wander Day (Wandertag)*

Closely related to the movement which we have just described is the *Wandertag*. It is entirely different, however, in origin. The *Wandertag* was established by the German Government during the War. As Germany found it more and more difficult to fill the ranks of the army, it became necessary for her to look to the older school children for that purpose. Hence, the Government hit upon the idea of a *Wandertag*. A particular day was to be devoted to marching. The children were to be taught to march in file carrying a heavy kit. Everything was to be done in military fashion. Some of the teachers resented the heavy military atmosphere that characterized all the activities on *Wandertag*, but in the main the day was observed in the spirit and in forms of activity that would prepare the school children mentally and physically for war.

One of the first acts performed by the Republican Government was the order of the *Kultus Minister* of Prussia that the *Wandertag* should remain. But he ordered that the spirit of its observance should be

changed radically. It is now the custom for all the children in the Higher Schools and *Volksschulen* to go out into the open for an entire day each month. Hitherto it has been customary to travel by train, tramway, or water. Most of the children pay their own expenses, while for the poorer children funds are provided through a school treasury. Very often each class has a treasury, and sometimes the director of a school organizes one for all the classes. Also, certain of the patrons of the school take pleasure in contributing to this treasury, and school entertainments are sometimes given for its support. In one way or another, then, arrangements are made whereby all the children may have one day a month in the country. Pupils are taken to some interesting old church, an ancient castle, or a place of special scenic value, and the teacher makes a point of seeing that the children not only have a splendid day of exercise in the open air, but that their lives are enriched by the knowledge and appreciation acquired from what they have seen. The child is systematically taught to have a deeper and finer impression of nature. He is taught many things concerning bird- and animal-life in general. In short, it is a day spent away from books, in association with a real world. The *Kultus Minister's* order also forbade any military activities on the *Wandertag*, and it was especially forbidden that pupils should be made to march in columns. The order is still in force, and is the cause of one of the most significant changes in the German school system since the War. One day a month spent in this manner will be quite sufficient to have the most profound influence on German school-life and ideals in the decades to come. It will not be possible for a teacher to spend a whole long day in the country with his children without learning many things from them, and they in turn will learn to understand and see many new sidelights on the life of the schoolmaster. And there is every reason to believe that both will be enriched by the experience.

Here, again, we are told that the influence against the use of alcohol and tobacco is making itself felt. It is very seldom that the boys do any drinking, and it is to be remembered that the boys range up to the ages of eighteen and nineteen years. Also, we learn that the teachers refrain from drinking or smoking, and some of them have given up the use of tobacco entirely, for the sake of setting a good example.

There is a Ministerial decree for Prussia that fixes nine school days of the school year as the minimum for the wander days for teachers and pupils. The various hostels for youth contribute quite generously to the expenses of these expeditions. There are now 2500 of such centres of hospitality in all Germany. Formerly

the night was spent in old farm houses, forgotten towers, and castles. To-day new houses are constructed on beautiful hill-tops, in the heather, or by the sea. Here hundreds of children can spend the night at an expense of five to fifteen cents, which includes breakfast. There is a Society (*Jugendherbergswerk*) that occupies itself in helping to support these hostels. The Society is aided by appropriations of the Government and the various cities.

In Bavaria the teachers take two half-days, and sometimes more, in each month for these out-of-door excursions. In the Middle School whole-day trips are undertaken. Even a two- or three-day excursion is not unknown. The parents pay the costs. If the children are poor, then the city—through the Department of Physical Education—pays the bill.

(3) *The Industrial Counsellors (Betriebsräte)*

The economic life of Germany is to receive a new meaning, based on Article 165 of the Constitution, which authorizes the establishment of Industrial Counsellors.¹ The workers are to have equal authority with the employer in the regulation of wages and the conditions of work, and for the entire economic development of the forces of production. Every industry is to have Industrial Counsellors if it employs as many as twenty workers. The number of Counsellors ranges from three to thirty according to the number employed. All citizens, both male and female, over eighteen years of age, have the right to vote in the election for the Industrial Counsellors. To be a member of the Council one must have attained the age of twenty-four years, must be a citizen, have been employed in the particular industry for at least six months, and have been active in the trade question for at least three years. The enumerated duties and powers are very far-reaching :

1. They are held responsible for the execution of all legal requirements, contracts as to wages, and all recognized decisions of arbitration.

2. They are to aid in regulating the wages, in the fixing of the salary-scale, in the introduction of new methods of payment and in determining the time of work in vacation.

3. They shall come to a common understanding with the employer regarding service regulations.

4. They shall use their influence in the avoidance of difficulties between the employer and the employed.

¹ H. Mohrenstechner, *Die Praxis des Unterrichts in Berufs, Lebens und Bürgerkunde*; also, S. Aufhauser, *Das Gesetz über Betriebsräte*.

5. In case of disagreement of any kind, it is their duty to arrange plans for determining final decisions.

6. It is also their duty to see that accidents and sickness are avoided as much as possible in the industry.

7. They shall help in administering the business, especially in the administration of all welfare projects, e.g. pensions and the company dwellings.

8. They shall have a definite responsibility in connection with the dismissal and appointment of workers.

9. In connection with the proprietors of the industry, they settle the questions of religious and festive holidays, free days for special recognition of the men, and movements connected with culture.

Other great industrial countries, such as the United States, Great Britain and France have nothing to compare with an organization of such power. In brief, it represents a real effort to allow the ownership of the property to remain in private hands, but it certainly anticipates a full and responsible share in the management by the workers. It is a real compromise between private ownership and socialism. The special interest in this question for our thesis lies in the fact that special schools have been organized for the preparation of leaders in these Industrial Councils.

In Prussia two such institutions have already been established, one in Berlin, another in Essen. In these institutions¹ the curriculum plans to keep in the foreground the proper relationship between employer and employed, and thorough courses are to be given. The following are the topics that are to be developed at length : questions upon which it is necessary that they should come to an agreement, piecework, order of work, orders of service, vacations, time of work, apprenticeship, accidents, and dangers to health, the employment of the invalids of the War, the appointment and the dismissal of workers.

In various parts of Germany these Counsellors have given ample proof of their interest in the school curriculum, the spirit of instruction, hygienic conditions, and morals. They are active in urging the people to be more responsive regarding citizenship and voting. Labour is asking for an outlook that extends beyond things material. No other great industrial country has undertaken an experiment on a scale so extensive as that found in Germany. If the Republic lives this movement promises well to extend itself among the great nations. In it lies a possibility of evolving forces that will give the world a system of education that is democratic not only in name, but in fact.

¹ For previous reference to similar schools, see p. 249.

PART FOUR

THE SCANDINAVIAN COUNTRIES

CHAPTER I

CAN THE CONTROLLING MOTIVES IN EDUCATION OF THE VIKING COUNTRIES BE EXPLAINED ?

ALL the world holds a certain definite and quite profound respect for what are understood to be the accomplishments in educational, economic, and political life of Denmark, Sweden, and Norway. In quite recent years this same penetration of wonder mingled with curiosity is being extended to Finland. It is coming to be accepted that the old home of the Vikings is proving to be a twentieth-century mine of culture that progressive civilizations can no longer neglect.

What are the striking achievements of these Northern European countries that have definitely arrested the thoughtful interest of those seeking new modes and motives for constructive action in their own countries ? Instantly there comes to mind the economic freedom which these countries enjoy. It is pointed out at once that 93 per cent of the Danish farmers own their own land. Peasantry is not the fourth estate but the first. The farmers of Denmark constitute one of the most powerful parties in the Government. In other countries you are considered fortunate if you were born on a farm, and more fortunate if you found some way to leave it. Nobody wants to stay on a farm. For illustration, some one has aptly said that the intellectual forces have been so completely fished out of the old farming areas of the New England and Eastern States that there is nothing but "suckers" and "bull heads" left. In other words, in America the farmers are definitely moving towards peasantry. Now in Denmark the case is quite the reverse. The farm population is developing a choice type of culture that may properly enlist the study and admiration of the students and statesmen of the entire world. In a somewhat less striking degree these same characteristics may be noted in Sweden and Norway. Again,

in no other part of the world does the co-operative system seem to be making greater strides. In Denmark 200,000 landed properties have been united into one great industrial enterprise. There 1400 local dairy societies deliver 90 per cent of the total milk production of Denmark. More than 80 per cent of the entire output of bacon and other pork products is marketed through co-operative associations. The 700 local societies market their eggs through a co-operative association that has attained a reputation such that on the English market it is usually possible to sell their eggs at a premium.

Both Sweden¹ and Norway show a sizable development in both the field of Consumers' and Producers' co-operation. These countries lead the other European States in a definite recognition of the evils in connection with the use and abuse of alcohol. It does not appear that the final solution has been reached by them. However, this much may be said in full confidence, even a casual visit through any of these countries convinces the observer that he is in contact with a people whose attention has been definitely drawn to the economic, moral, and cultural losses entailed by the excessive use of liquor. The outside world will be amazed to learn that these northern States number some millions of total abstainers already. In every part the liquor controversy is a live one for agreement and dissent. Most parts of Europe are still so backward in this regard that they have scarcely awakened to the fact that the dethroning of alcohol and the economic and social tyranny connected with it is the next front-line trench challenging Western civilization. The writer realizes that such a statement falls on deaf ears in most European audiences. The amazement occasioned by such an assertion clearly indicates how sadly their education has been neglected as to what is really going on in certain sections of a progressive industrial world. Now in Scandinavia this notion is clearly understood. The instant the question of liquor consumption, production, or distribution is mentioned, you may expect a long and usually well-thought-out argument for any of a number of ways of dealing with the problem.

Another outstanding achievement of Scandinavia is its record for real or popular education and social culture. These countries not only border on the Land of the Midnight Sun, but they are giving every evidence of being definitely and permanently awake. How this applies to the whole population may be illustrated by pointing

¹ For an interesting description of the late phases of social organization and legislation, the student is referred to *Social Work and Legislation in Sweden*—published by the Swedish Government, Stockholm, 1928.

out that in the Swedish nation of little more than 6,000,000 people, there are over 5000 study circles with a membership of more than 70,000. The writer satisfied himself that these groups are not merely paper organizations. They are definitely at work carrying and thoroughly sustaining the burden of a nation's culture. This movement has gone from Sweden to Finland. In that population of 3,600,000 there are already 2000 study circles. Of these 250 are Workers' Educational Association Circles; 100 are in the Temperance Associations, 400 in the Associations of the Youth Movement, and the other 1250 are purely educational in character.

There is an important study-circle development in Denmark. In 1927-28 there were 109 study circles in Copenhagen, 123 in the towns, and 77 in village districts. The general impression that the traveller gets in these countries is that people are getting used to reading good books in growing measure, and what is better still, there is real evidence by virtue of the social, economic, and political reforms that are being instituted that the people are able to think about what they read. In this connection the writer must observe that he was particularly impressed by the strenuous efforts on the part of certain of the Swedish circles, especially those organized by the Social Democrats, to eliminate objectionable novels and sensational reading-matter in general. Reports indicate that this effort has scored a pronounced success. The people in all these countries are apparently attaining cultural freedom as a result of their own efforts. It is a growth from within. The probable explanation of the final source of this motivation will be reserved for consideration in a later chapter. We are still engaged in setting forth the various phenomena that give character and colour to what is often called "Light from the North."

Now finally the unique and outstanding institution that has thoroughly captured the imagination of an admiring educational world is the Folk High School, or what the Danes call "Folkehøjskole." It has spread from the country of its origin. The movement is thoroughly established in Finland, Sweden, and Norway. In all these countries this form of adult education enjoys an honourable tradition, and is definitely recognized as a mode of life carrying cultural values of rare vitalizing power. Again we content ourselves with noting the fact. In another section we shall endeavour to unlock the chambers of the long-hidden recesses that contain the unravelled rolls on which the secret mystery of freedom is apparently written.

CHAPTER II

DENMARK

(a) THE DISCOVERY OF A NEW VALUE IN EDUCATION

Despite the fascinating type of culture existing in Denmark, there is little that could be taken over bodily into such countries as Great Britain and especially the United States, yet there are few places where all countries could learn more than among the Danes. It is a country from which things are to be adapted not adopted. This makes our case more difficult but none the less a compelling challenge for earnest seekers of their country's progress. The basic forms in government, school, and State are similar to Germany before the World War; they have not, however, reached the same degree of intensity or exactitude. They were not quite as efficient, neither were they quite as tyrannical. The sparks of freedom smouldered even during the darkest of oppressor's days. What interests us in Denmark is not so much what we see as what we feel. It is not what they have borrowed from others, nor what is left as remnants of what has been imposed upon them, that becomes our object of search. The Viking countries, and Denmark especially, have mined values from their own depths which account for a unique type of culture, that is giving a rich promise for the Scandinavia of to-morrow. These values are already becoming the fields of exploration for those who are sufficiently alert to know that the world's advances from this day onward lie not in the direction of material progress, nor in more efficient administration, but rather in a mode of living. This becomes clearer to the reader when his attention is directed to the progress of numerous commissions that were sent from the United States to Germany in the 'nineties of the last century and down to the time of the outbreak of the World War. Their tasks were comparatively simple. The commission would go to Germany, look over the school administration, get themselves well saturated with the technicalities of German law, and then they were ready to return home with a lot of new legislation that must be adopted, "for this is the way the Germans do it." The growing materialism of the United States made German efficiency

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and output a real object of admiration. In a considerable degree these results were of a material kind. They could be nominated, classified, and objectively striven for. They lent themselves to attainment through law. It was not too difficult to get appropriate legislation. It could be shown that it would not harm the individual nor lessen his rights, but that it would result in a great strengthening of the economic state. Furthermore, new law was being advocated and passed for the other fellow, and incidentally Society was to be the recipient of the improved rules of procedure.

Now the values that we are attempting to assess in Danish Schools and society are of a type that cannot be passed on to others by legal enactment. It is a life that is to be transmitted by associated living. Their national educational hero of thirty years ago promised to teach them the "living word." However, there is more than a school system and the ideas of one or more eminent teachers and leaders that needs to be explained. All these are in turn the result of an unfolding of social and economic forces that characterized Northern Europe from the time of their first appearance in history. This story is of the first importance. It contains a clue to progress. It is a fortuitous setting of an economic order that admits of conscious transplanting.

(b) THE SCHOOL ORGANIZATION

There are clearly two systems of educational thought in Denmark. There is the standardized elementary, secondary and University order of school. This is not unlike what obtains generally on the Continent. In the main its closest parallel is found in Germany, and, as in that country, Danish elementary education can show an honourable record for more than two hundred years. This is true even for the country districts.

Children may be admitted at the age of six, but compulsory attendance begins at seven and ends at the end of the term in which the child has attained the age of fourteen. Children may be educated at home or in private schools. The local School Commission sets examinations to test the efficiency of such instruction. In the country 89 per cent of the children attend the public schools. In the towns it is 20 per cent, except in Copenhagen which reports 77 per cent.

The school is under the authority of the Central Government, the Church and the Commune. The local supervision is said to be gaining ascendancy.

The Church and School Department of the Government has general supervision. It fixes the salaries and determines the

conditions under which a teacher may be dismissed. The Department is counselled by the Bishops regarding the teaching of religion and morals. However, the religious instruction has been almost wholly socialized. There is very little dogma remaining in the teachings.

Then there is the Secondary School, of which we note two forms, one the State School and the other organized under the initiative and support of the municipality. Some are free, in others a small tuition fee is charged. Parents receiving less than four thousand crowns annually are entitled to free tuition for their children. For those whose income is higher the cost ranges from three to sixteen crowns per month.

There are two State Schools that are prepared to enrol boarding students. A small number of Secondary Schools enjoy an endowment. In general these schools are co-educational although an exception is to be noted in Odense.

Secondary education is generally encompassed by what is called the Middle School. It begins at eleven years and continues for a period of four years. After that a certain number may continue for a year in a Real School. Here they are trained for traffic bureaux and other civil service positions.

The better prepared and more ambitious proceed to the gymnasium for a term of three years. Here again there are three types, the Ancient Language section, that of Greek and Latin, the Modern Language division, and, finally, the group that specializes in mathematics, physics, and chemistry. These schools grant a diploma which admits the holder to the University.

The University in turn offers studies that vary in the number of years required according to the profession. For medicine the term is seven years, for law and theology the course extends over a period of six years, whereas preparation for teaching in the Higher Schools is encompassed in a five-years' course. In all these types of schools, from the lowest to the highest, much stress is laid on examinations. In this we see a repetition of the German and French practice.

At the beginning of this chapter we indicated that there is still a second attitude towards education and life in general which is responsible for another quite divergent type. This departure we shall now discuss. It marks the distinguishing feature of Danish education. It leads us to our next step in the story. It is the Danish Folk High School. These are about sixty in number, and they enrol in the neighbourhood of ten thousand students. Nearly all are boarding schools. The average age of the students is about twenty-three years. Official entrance may begin at the age of

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eighteen though more often it is nineteen. There seem to be few whose ages range beyond thirty, and there is a winter term, a five- or six-months' course. This is primarily designed for men. The summer term is usually little more than three months and almost exclusively for women. A few of the schools are co-educational. They are private institutions owned by a Corporation or by a Principal, though all of them receive a Government subsidy.

Students of education in the outside world are always surprised to learn that fully one-fourth of the whole country population of Denmark has attended one of these schools for a term or more. That fact alone goes far towards explaining the present advanced position and initiative in all social and cultural affairs of the Danish people to-day. Where among the civilized States of the world is such a record being repeated?

Here is a school that prepares directly for neither trade nor profession. There are no entrance examinations, and no certificates at the end of the course. The question is raised "are there people who would voluntarily attend a school for which payment is required, and yet not be recompensed by a diploma or at least credit?"

Denmark has raised a unique culture that inspires her people to do that very thing. It is evident that here is a source that challenges study and careful meditation on the part of the research student or the world statesman, who is looking for guiding principles which may be applied to numerous chaotic social and economic conditions that have baffled the reforms of centuries. The Danes have either discovered or developed or else fortuitously fallen upon something which is giving them new releases on forms of social living and is winning the admiration of the world. We shall see that it is not just one of three situations that explains the condition pertaining there but that it is the resultant of a coalescence of all three. It had a fortuitous origin. Genius of men and times discovered it. The necessity of a struggle for existence, coupled with the high instinctive capacities of a people meeting eminent men in fortunate conjuncture of transition in world history made a conscious development of this unique educational and cultural order possible.

(c) THE NEW EDUCATIONAL FOUNDERS AND THEIR METHODS

In some quarters it has become the custom to attribute all Denmark's present-day progress to the Folk High School of Grundtvig. The world feels that a more careful investigation seems to supply abundant evidence that this genius was fortunate in being wise enough to revive and co-operate with ideals and forces

that had been lying dormant for a long time. It was his opportunity to form a happy conjuncture. This in no way disparages the greatness of the man nor does it minimize the glories of his labour, but it does put us into closer touch with the realities, and thereby makes it easier for followers in other parts of the world to come to a more exact comprehension of the real composite that must be realized in any economic and social situation before anything like a comprehensive reform programme can be launched. The Folk High School is an absolutely essential component in explaining the Denmark of to-day, but there are other equally salient facts that must not be overlooked if our view and especially our perspective are really to include the moulding influence of Danish life and culture. This word of caution may aid in setting forth the facts and the times of the founders of this unique type of school.

Throughout Scandinavia the name of Nicolai Frederik Severin Grundtvig is held as a memory almost sacred. Everybody speaks that name feelingly. He was born in the home of a country minister in 1783. He lived to the ripe age of almost ninety years in the promulgation of the "living word," which was the touchstone of his method and the arch that upholds the entire structure of his contribution to culture.

He was a clergyman, a poet, and an outstanding reformer. It is said that portraits representing him at different ages are hung in every Folk School. The writer noted that fact in the half-dozen that it was his good fortune to visit.

This man held an educational theory that would hardly be reckoned as orthodox in any other country save the Scandinavian. Even there we find a considerable body of thought that questions the wholesale acceptance of the programme, though none would voice the slightest dissent as to the cultural achievements that have resulted from this adventure in education. For this reason we are primarily interested in finding modes of adapting the values that have been created rather than in seeking a wholesale adoption of the organization and programme that are in vogue in any of the Scandinavian countries. Our problem is to find equivalents in an educational machinery and procedure that will secure like value in our society.

In another section it has already been noted that the Folk High School students are, as a rule, eighteen years of age or over. The Grundtvig scheme omitted the Latin School age (fourteen to eighteen) altogether. Generally in the European countries, in fact the world over, there is an increasing concern over definite plans for the conscious education of the age of adolescence. Grundtvig

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held that just after this time is the period of " the great awakening " and that School may be better adapted to the life of the individual of those later years. Now we might admit a part of this notion and still hold that there is a mode of directed educational life and associated living that is clearly indicated as highly useful in this earlier stage of growth and development. The Danish Folk School even to-day rather insists that it is just as well to have no definite schools for boys and girls after the Elementary School course has been completed. We stress this point, not because the writer is arguing for the position but because one must be clear as to this attitude towards adolescent life in order to get a perspective that will throw the Danish School into a comprehensible setting. This notion gets its impetus from the first founders. They maintained that children at fourteen are active physically rather than mentally. It is held that there are a few who will naturally become students. From this group society will recruit its scholars, professional men and leaders. The majority are better employed in activities that call for the practical and physical adjustments rather than the learning of things. Grundtvig, too, was one of the very few to discover that practical life itself forms a preparation for higher education. A ploughman, a joiner, may be without a certain kind of knowledge and yet possess a power of judgment, a grasp of the main issue of a matter, and above all, a *desire* for learning which is lacking in many young people apparently more fortunately circumstanced.¹ His revolt against his own school days at the Latin School was so great, that he proposed to drop it for all time for future generations. It is interesting to observe how his own personal bitterness against the " dead school " as he called it, influenced and created a whole new philosophy in education. He concludes that the average child is better off without school during these years. Is it not true that we could admit the truth in his case, and that no doubt the futility is very great in much that goes on in Secondary Schools to-day in most school systems of the world? There is reason to believe that Dewey and progressive educationists in general would find much common ground with Grundtvig. It is not impossible to find many among them who would agree that the education to which they were exposed did probably more harm than good. This would not necessarily be taken, however, to mean that this period of life should be neglected entirely. Now, as a matter of fact, it is not wholly neglected in the Scandinavian countries. Their life is spent in co-operative farming, co-operative marketing, and in a varied and challenging struggle with nature

¹ *The New Era*, January, 1929, p. 30.

and the elements in carrying on existence. This in itself is highly educational. There is not as much exploiting in this form of life as obtains in the large cities of our modern States, or even in the backward life of the agricultural inhabitants of most of the civilized countries of the world. To produce eggs and milk and make cheese and finally to market them in Denmark, would afford quite a definite and not altogether stereotyped education. It has in it the real potentialities of affording a view of life that presents nearly every phase of culture. This point is made to show that secondary education is not being omitted in Denmark quite as completely as the Danes are sometimes wont to believe.

Grundtvig discarded books and minimized the importance of academic training for teachers. He emphasized the importance of experience in common life and toil. He wanted a training for personality. He believed in a long childhood and that every precaution must be taken not to strain the child's mental powers. The child should be encouraged to formulate questions. The teacher should answer, but not assign tasks.

"There should be a great deal of poetry, singing, and stories from the Bible and the life of the people. Children should do practical work at home with their parents if children's workshops were not possible. Grundtvig's sons, both highly educated, were trained respectively as a cabinet-maker and a bookbinder."¹

Another pronounced idea that was held by Grundtvig, and one which is quite systematically advocated by his followers, is the doctrine that the masses should be helped to a cultural rather than vocational education. This runs across the current of most of the present-day practice elsewhere. The Danish Folk School is not interested in a "bread-and-butter education."²

Grundtvig anticipated Dewey and modern educators in pointing out that education is not a preparation for a later life. It has a meaning of its own account. If correct purposes and control of the will are called forth, the future will take care of itself when that future arrives. In every way he was set against formal book education.

"It could never lift the mass of the people. It could not stimulate their patriotism, broaden their intelligence and deepen their spiritual aspirations."³

¹ *The New Era*, January, 1929, p. 30.

² It is necessary to call special attention to this holding, since there is a widespread belief that co-operative marketing and production are taught in schools. It is real news to hear that just the opposite obtains. They go to these schools to sing, read stories and poetry, and to talk.

³ Olive D. Campbell, *The Danish Folk School*, p. 60.

" From many points of view it seems strange that Grundtvig should have displayed to the end such bitter animosity against books. From his confession that he both hated and loved them, we may infer the struggle that went on in his mind ; they were his despair and joy. This conflict gave perhaps an unnecessarily sharp edge to his denunciation of them. One thing was very clear to him, however. It was absolutely necessary to break away from the book standard of education if the deeper importance of human development were to be made clear. The educational value in the doing of life's work must be recognized. He granted the value of scholastic knowledge and the part books must play, but facts he regarded as of no importance in and of themselves. They were valuable only as one had the desire and will to use them. The first and most important office of a school for the people must be to arouse desire—desire for a truer and deeper understanding of life, a purer and more vital personal expression in the service of a better nation and a better humanity. That desire, once aroused and transmuted into energy, would of itself drive the youth onward in a hungry and endless search for such exact knowledge as he might need for the carrying out of his life purpose."¹

The reader will at once recognize the striving in these thoughts that are not unlike modern education, which is supposed to be a product of recent decades. The more one studies the " new education," the more the evidence comes to hand that there is a source where most of it has been recorded long ago.

In the actual practice of carrying out these ideas our attention is directed to Christen Kold (1816-70). His early life was passed in a country town in Jutland, his father being a shoemaker, who is reported as saying often " where nothing is nothing comes. Where there is a little, there is room for God's blessing."

" Kold remembered these sayings when he spoke to young people. He was very sparing with his words ; he could lay great emphasis on a single word, and was able to get a great deal from conversation concerning the smallest daily occurrences. Kold's mother told stories to her children, and thereby gave him his first impression of the power of ' the living word ' to make people good and happy."²

Here we see a connection between his environment and the " living word " doctrine of Grundtvig. The following incident will illustrate the confidence he held that his speaking " served the spirit of the people " and in turn gave his words their force and vitality.

" A young man once said to Kold : ' I am glad to listen to your talks, but sorry that I cannot remember them.' ' Don't worry about that ' said Kold, ' it would be another matter if it were a question of acquiring ordinary information. But it is like that which happens out

¹ *Ibid.*, pp. 61-2.

² *The Folk High Schools of Denmark*, p. 99.

there in the fields. If we put drain-pipes into the ground, we must mark the place in order to find them again. But when we sow grain there is no need to drive in pegs, for it comes up again! You may be sure that whatever you have listened to with pleasure, whatever has really found good soil in you, will certainly come up again when you have need of it.'"¹

In the quotation that follows the reader will get an idea of Kold's notion of what was really significant in education :

"An efficient teacher, who later became a prominent politician, came to Kold's school as assistant, and eagerly enquired what subjects he should teach. Kold answered : ' I always speak an hour every morning, and towards evening I usually tell the pupils something about my life ; between these times you must see that the youngsters are occupied so that they don't make a rumpus. That will be your job, and you can yourself decide what you will teach them ! '

"Kold considered the companionship he formed with his pupils, apart from the regular lectures, to be of great importance ; and he revealed an unusual capacity for educating the young by means of short pithy remarks. He had a remarkable ability to perceive the significance of common daily occurrences, and to detect in little things human values which great minds are accustomed to disregard. His words were unforgettable ; and old pupils, after a lapse of sixty years, are able to recall hundreds of his sayings."²

It has already been pointed out that the Danish Folk School is not concerned about an examination either upon entrance or at the close of the school. The learning of things is not material. What is vital is spiritual fellowship.

This tale illustrates the present-day spirit of the Danish school.

"An intending student once bluntly asked what he would gain at the Folk School. ' You wind your watch,' replied Kold, ' and it goes, but if you do not wind it up to-morrow, it will stop. I can wind you up in such a way that you will never stop again ! ' "³

(d) THE PRESENT-DAY CHARACTERISTICS

What are the impressions to be obtained from a personal visit to these schools ?⁴ The writer answers that it is the guidance and

¹ *The Folk High Schools of Denmark*, p. 105.

² *Ibid.*, p. 104.

³ *The New Era*, January, 1929, p. 31.

⁴ *The Folk High Schools of Denmark*, pp. 136-39, gives twenty short items, which will prove a great aid in getting a view of the whole field at a glance.

1. The Folk High Schools are the genuine fruit of the Danish people's spirit, which found its reflection in the mind of Grundtvig.
2. The realization of Grundtvig's ideas has been closely connected with the religious and emotional development of the Danish people during the nineteenth century.
3. The first Folk High School was erected in Rodding, North Slesvig, in 1844, as a spiritual fortification against the Germans.
4. After the War of 1848-50, which awakened the national spirit of the

control by the student body and then the personality of the Principal and teachers. In other words, these institutions do present a living example of direction by means of the "living word." The personal initiative of the teacher is everywhere present. The response of the students is strong, but the unison does not show the presence of a leader. After spending a few days in these schools, one begins to understand why people thus trained would be ready to co-operate in all sorts of activities in the world struggle. In fact, they brought this attitude to the school. Their school life is only an accentuation of a well-defined national characteristic.

The visitor is impressed by the natural, straightforward, plain way in which school events, equipment, furnishings and living arrangements are ordered. It is just one "big family" that apparently lives on the principle of sharing. It is a joy to give. This motive is fully carried out in their attitude towards visitors. Their main concern seems to be to find out what you would like to take away,

- common people, Christen Kold erected his High School in Ryslinge on the island of Funen.
5. Kold, who was reared in a poor home, had a deep feeling with, and understanding of, the common people. He was also associated with the religious movement among the peasants.
 6. Kold gave the Grundtvigian High Schools their inner spiritual character and their plain and simple outward form.
 7. Kold's chief aim was to awaken the inner life of his pupils, and to give them a sense of spiritual fellowship.
 8. Kold's chief means was the free "living word."
 9. Although Kold never spoke about practical or technical matters, he influenced the practical life more than any of his contemporaries.
 10. Kold perceived that the development of personality in people was the most direct and surest way to further human life in every respect.
 11. After Denmark's defeat in 1864, the High Schools developed as the best remedy for the regeneration of the Danish people.
 12. There are now about sixty High Schools in Denmark.
 13. The schools have a yearly attendance of about nine thousand young men and women between the ages of seventeen and thirty years.
 14. The High Schools are private institutions, and the attendance of the pupils is voluntary.
 15. The pupils and staff reside together in the school houses. This living together as a large family does much to further feelings of fellowship.
 16. The State supports the Folk High Schools without meddling with their internal affairs.
 17. Throughout Denmark there are meeting houses in which High School men hold lectures. In this way they keep in touch with the most alert section of the rural population.
 18. Generally speaking, High School pupils come to take the leading positions in local government, co-operative associations, etc.
 19. The High Schools do not prepare pupils for a life of study. Their object is to enable pupils to return to their daily work with a deeper understanding of human life and its problems.
 20. Grundtvig's bust ought to be placed at the door of every Danish co-operative establishment. It would be even better if his thoughts could be impressed upon the hearts of all his countrymen.

or in what way they might serve you. In this manner they grow rich. It reveals the basis of their culture.

The rooms in which the students live show simplicity. The dominating idea prevails that no effort should be made to create a standard and scale of life that would be unobtainable when they return home. The real effort centres in taking life as one finds it, and then building on that environment, but never in any case cutting loose from the solid support of the present state of economic possibility. Though these schools are devoted to culture, yet they are committed to the thoroughly practical. Their construction rests on a life that is now in existence.

In order to give the reader some idea of a typical programme we submit on page 309 the division of the day's work in one of the co-educational schools.¹

This scheme is merely a type. If one considered all the schools, a course of instruction that is much more varied would be noted. For illustration, some of these schools are now being established in the cities. Here the programme is being adjusted to the political and economic side, in fact the industrial and technical phases are quite in evidence.

Then there is the International People's College at Elsinore. Here is an attempt to link up the nations. It is an effort to enable students from all the world to meet and study together. It is an avenue that is calculated to transmit the values of the Danish School to all the world.² The appeal is particularly directed to the now privileged classes.

¹ It must not be forgotten, however, that in most of the schools the men are in attendance in winter and the women in summer.

² We submit an account of this school as given by the Principal :

" With the aid of some of the workers from the Copenhagen settlement, I began, early in 1921, the difficult task of putting the building, garden, and farm into working order.

" The work took a good time, during which the life at the college took a very primitive form : one room in the gables was used as sleeping, dining, and common-room ; there was little furniture, and a door placed over two chairs served as a dining-table. A metal worker was the cook ; and as he did not possess a cookery-book, there was not much variation in the dishes, and coffee occupied too large a place on the menu.

" The first foreigners to arrive at the school were from famine-stricken Austria ; and they were very enthusiastic about the good food they got ! But there was one other thing to which they could not immediately accustom themselves. Having been under military discipline for many years, they found the democratic conditions at the school very strange, and seemed to feel the lack of some authoritative individual or individuals to whom especial honour was due. When on the first morning, the oldest member of the company, a mason by trade, with long beard and drowsy eyes and in shirt-sleeves and wooden clogs, came down from the room in the gables, the Austrians sprang to their feet and saluted, saying, ' Guten Morgen, Herr Professor ! ' They

Hour.	Students.	Monday.	Tuesday.	Wednesday.	Thursday.	Friday.	Saturday.
8.00	All	Geography		Historical Mathematics		Sociology	
9.00	Men	Danish		English German	Danish		English German
10.00	Women	Gymnastics					
10.10	All	Coffee					
10.30	All	Historical Physics		History		Geology	
11.30	Men	Arithmetic	History	Arithmetic	History	Arithmetic	History
12.30	Women	History	Arithmetic	History	Arithmetic	History	Arithmetic
12.30	Men	Gymnastics					
2.00	Women	Handwork and Drawing					
2.00	All	Dinner					
4.00	Men	Bible		Song	Drawing Hygiene		Song
5.00	Women	Hygiene		Hygiene			
6.00	Men	Danish	English German	Danish		English German	Danish
6.00	All	Church History		History of Literature		World History	

The official age of entrance is eighteen, yet in cases where the student is prepared to pay the whole expenses he is admitted at the age of seventeen. However, since a considerable number wait until they can get the State subsidy, their enrolment is delayed until they are nineteen or more. The cost of the students averages about four or five pounds per month, or about twenty-five pounds for the term of five months. In most of the schools at least one-half of the students pay the total expense. In the Smallholders' School at Odense, the principal, Jacob E. Lange, stated that about one-fourth of the students paid the whole of their school costs. The State subsidy usually amounts to a third of the cost, and every poor boy

were in earnest, for they imagined that they were coming to a kind of international University; and even if the heaps of sand outside and the miscellaneous collection of furniture had helped to disillusion them, they could not immediately rid themselves of the effects of the discipline they had undergone under the old Austrian military system. Nevertheless, they soon settled down and became one of the liveliest and most popular elements in the little community. Soon afterwards the Danes and Austrians were joined by English, German, and Dutch students.

"A common aim bound the students together: Germans and English, students and workers were comrades. Sometimes the Germans quarrelled and used the strongest expressions; but very soon they were the best of friends again, and sang and enjoyed themselves together. The Germans and the Danes were the most industrious workers; but the English were more constant; and when, during the first year, the breath of anarchy was wafted through the college life, the English kept the flag flying, and carried on where others began to stumble.

"There were then twenty-four students; two Americans, three English, five Germans, three Austrians, one Irishman, a Scotsman, and the rest Danes. Five of the students were University undergraduates, three or four clerks, a few farmers; but the majority were town workers. With such a mixed company, representing many conflicting points of view, it was no small problem to devise a method of tuition that would serve all equally well, and consolidate interests. The problem was solved mainly by three means; song and music, manual work, and language study.

"The language of music is international; and long before the students could converse, they could understand each other through the medium of song. In the atmosphere created by German love songs, Danish folk ballads, and English students' songs, they received their first impressions of one another. The Germans especially were tireless in their singing. Their mandolines and guitars were just as indispensable to them as was the bath to the English.

"Through manual work, however, the students got to know one another even better. Manual work necessitates few words, and yet serves to reveal much of man's personality—his perseverance and accuracy, his strength or weakness. When a man expresses himself by actions and not words, it is difficult for him to convey a false impression of himself to his fellows. His work is good or bad; and if he be inefficient or lacking in any respect, he cannot cover his failings with ambiguous terms. Manual work at the college had another advantage; it gave the farmers and artisans an opportunity of revealing their worth in a branch of activity in which they were superior to the academically trained students, thus helping to level down conscious differences of attainment."

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or girl can get this by waiting in turn. Also it will be granted a second and third time if the student wishes to continue. For the most part, the attendance is limited to one term.

Besides the direct subsidy to the student, the school itself receives a State grant which ranges in the neighbourhood of four or five hundred pounds annually. This is given to an institution, even when it is privately owned, as is the case in most instances.

The schools are governed in a variety of ways. Sometimes almost exclusively by the Principal: at other times there is a faculty ownership, and faculty control. Again it may be the corporation, as in the instance of the Smallholders' School at Odense. This institution was established by six thousand peasant landowners, who contributed about 5 kronen each toward raising the original capital. There is an annual meeting which elects the governing Board. This Board chooses the Principal, who states that he manages the school without any dictation or specific instructions. His sole limitation seems to be that he shall incur no debts.

There is still another variation that must be noted. A considerable number of the students plan to attend a second or third term at some other school, or will later take a course at one of the agricultural High Schools, eighteen in number, enrolling in all about two thousand students for the whole of Denmark. However, the Smallholders' School was established specifically for the farmer who could not anticipate more than one term. For that reason, he seeks a course that aims at combining the Folk High School course with the essence of what is offered in the agricultural school. This arrangement demonstrates that there is nothing absolutely fixed, or traditionally bound in any way in these schools. They are adjusted to life as they find it. For that reason they are truly alive, and are destined to live. They nourish the elements on which they themselves prosper.

(e) THE KEY OF THE DANISH SYSTEM

When we speak of the "Danish System," we are thinking of something more all-embracing than the "Folk High School." That institution, however remarkable, is not living in isolation. It is just a component part of a whole life of a people. The "system" is expressed in modes other than schools. We are thinking of the widespread co-operative movement, the extended social control developed with reference to drinking habits and the general broad outlook upon life as it is evidenced by the effort practically to abolish the army and navy. Further, the visitor is impressed by the widespread notion of new ideals of justice that are

apparently influencing increasing numbers of the Danish population.¹

The "key" to the whole "system" is freedom. But that impels us to ask, what is its real origin and what have been the paths by which it has ascended to such heights of command?

¹ The Danish ideas have really culminated in bringing into definite form a body of men and women, who are advocating the creation of a "State of Justice." Its principles may be said to constitute the greatest single contribution of Denmark to the civilization of our time. Their strength is already sufficient to get direct representation in the "Folketing" (Parliament). The statement of their principles which aim at replacing the present political and economic system of public and private exploitation follows:

"The starting-point is our conception of justice or equity. The law of justice is the law of equivalent compensation, that states that every man has an absolute ownership in what he produces.

"EQUAL RIGHT TO MEANS OF LIFE

"Hence it follows that no man has a right to what he does not produce. But as no man has produced the earth or the bounties of nature, no man may claim a special right to these and consequently all men have an equal right to use them. Every human being, by the mere fact of 'being,' has an equal and inalienable right to life and therefore to access to the means of life and a liberty limited only by the recognition of the equal rights of others.

"THE FUNCTION OF THE STATE

"By means of this basic principle it is therefore possible to decide the limiting relationship between man and man, and between man and State. We have in this principle the means of defining the functions of the State and bestowing on the individual the greatest possible amount of freedom. All the functions of the State are concentrated in establishing and maintaining the rights of men in the relations between individuals and their only means of life. No legal enactment can deprive any human being of these inalienable rights.

"Hence it follows that subordination of minority to majority is legitimate only for the maintenance of these relations, implying only such interference with the freedom and property of each as is required for the better protection of his freedom and property.

"We therefore declare the inalienable right of every man to Life, including equality of opportunity of access to the means of Life, Liberty, and the pursuit of happiness, and we demand the restoration of these rights, which can be done speedily by peaceful political action through the ballot, and we warn the world that if it be not so done, the alternatives are more deprivation of liberty under the guise of Socialism or futile attempts to bring about a just distribution of wealth by physical and bloody revolution.

"COMMON PROPERTY FOR COMMON EXPENSES

"Security of tenure and exclusive occupation—not ownership—of portions of the Earth, which are necessary for the better production, transportation, and exchange of those things—wealth—upon which mankind depends, can be in conformity with the natural inalienable equal rights of all, only if:

"The value of such exclusive occupation is taken annually by an Authority representing the whole community and expended by that Authority, because it is common property. . . . This value is rent or economic rent and the measure of it is the difference in desirability, from any cause, of any portion of the earth as compared with the least desirable portion.

"This Rent, or value of the bare site, appears as the result of the presence of human beings and grows with the growth of the population.

"REAL RIGHT OF PROPERTY

"The collection of this rent for private use, as at present, is a denial of

The shortest answer is just this. From earliest days when the Vikings¹ first appear in history, the peasant people had certain rights to the land from which they have never been excluded. In all the vicissitudes of war and exploitation the common people of the Danish territory have held their land at least in theory, and for a large part in actuality.

Those who are familiar with the economic and social history of the European continent and of England will remember that the growth of feudalism developed a landlord system that brought a

the right of access to the means of life and has led to a denial of the real right of property in the things produced by labour, viz., the imposition of unequal, unjust, arbitrary taxation on Industry, which is the denial to the producer of wealth of the right to retain it for his or her own use. This denial of the right of property together with the failure to collect for public use the annual value created by the public is the real cause of wars, revolutions, and involuntary poverty.

" PUBLIC EXPENSES

" The rent created by the community is sufficient under just conditions to meet the necessary expenses of the public services. As the entire economic rent of the land must be considered the common property of all citizens, no expenditure in which all the members of the community are not equally interested may be defrayed from this common income.

" JUST GOVERNMENT

" With the joint right of all to the land and the exclusive right of each individual to his own earnings and to himself, goes the right to equal and free participation in the government of the common affairs. No generation can bind a following one, and it is the right and duty of the living to do justice even if some who profit by unjust conditions suffer hardship. No legislative enactments of the past that are contrary to the natural law of simple justice can be regarded by the living as valid; if there are any such, they should be ignored or repealed.

" NO TAXES

" Whoever exercises labour on land after opportunities are equalized by the collection of the rent of the bare land for the public Treasury, has an exclusive right to all the products of such labour, free from any arbitrary, confiscatory deductions by taxes or customs duties by officials

" PERSONAL LIBERTY AND RESPONSIBILITY

" This involves personal responsibility. When there shall be no more legalized pauperisation, there will be little or no use for public charity, which can be limited to helping natural defectives or victims of unmerited disaster

" Religion, education, and other matters of spiritual and mental nature, which are now largely under the rule of government officials, shall be free of all such influences, leaving the parents the responsibility for their children and to each person the opportunity freely to live out his own development.

" Proposals for the control of human activities by the State or Government are in the direction of economic slavery; any such, and any interference with the right of the individual to self-development and self-sustenance, are no substitutes for a freedom based on the foregoing principles and leading to a natural and voluntary extension of the co-operation under which alone Society can peacefully endure and prosper."

¹ The same is true of the Teutonic people. They enjoyed both an economic and political freedom from which present-day democracy takes its origin.

serfdom devoid of all freedom. The toilers were beholden to landholders for everything, even the right to live.

In a sense freedom is an original value contributed to civilization in some of its noblest forms by the races of Northern Europe. Conscious progress consists in cultivating the fortuitous human values that are accidentally discovered in nature's changing and evolutionary upward strivings toward greater diversity. Now ordered and systematized diversity means a richer life. If we can find out how nature on her own account found and forwarded democracy, then we are in a position to know how to place and order our own environment to the end that the human values considered so desirable may be accelerated in growth and intention. A minute study of this kind reveals that a right to the soil, however little that may have been at times, is the most important lead in explaining the unique type of culture and the co-operative spirit of the Danish people and the Northern European in general. The writer contends that his studies have tended to produce unmistakable evidence that the freedom of Denmark and the Viking countries as a whole is definitely connected with their system of land tenure. Landlords and kings have never successfully manipulated to take their all. Even in the darkest days, the final rivalry between the king and the landlord made it necessary to give a definite recognition to a status of some degree of freedom in the peasantry. This notion is all-important. It offers a direct challenge to modern education. It submits to administrators of teachers' training colleges the absolute importance of a thorough-going economic instruction. It holds that progressive education is a mere theory on paper unless its sponsors are prepared to demonstrate and defend economic freedom. Dewey has realized this fact.¹ We shall probably not be able to translate the real meaning of Danish culture unless our attention is definitely riveted to this key position. This will avoid an error that many seem to fall into when explaining the present-day Denmark. Some say it is the Folk High School, others the co-operatives, again a third group attempt an explanation arising out of certain fortuitous historical events. It appears a more reasonable and exact conclusion to see all the above institutions and events in the light of an economic unfolding, specifically characteristic of this region of the world. Even at that it might be fortuitous. However that may be, it is a fact which historical research demonstrates. It has a compelling significance for those who wish to cultivate democratic values in their schools and society. It is a

¹ See Dewey's introduction to *Selected Paragraphs from Progress and Poverty*, edited by Professor Harry Gunnison Brown.

source of grave disquietude to responsible statesmanship in such countries as England and the United States. In the former, land has for long centuries been in the hands of a few. There is a real connection here with present-day British unemployment, the dole, and the various forms of social and economic unrest. In the United States, in an astonishing degree, the people are losing their land. The leading agricultural State of Iowa has already 47 per cent of its farmers as tenants. If Denmark has any lesson for the great States of the world, it is the lesson of permanent access to natural opportunity, or full and free ownership in the use of the soil.

In order to demonstrate the point of view more definitely, let us review the ordered facts of Danish history.

In the twelfth century a tax on the land was fixed. From the early Middle Ages the landlords were not allowed to work the peasants' estates. The peasant had to have a separate farm, which could not be annexed. There was some violation of this rule, and in some instances it appears to have been serious, but it was always in violation of a theory that was never lost sight of at any time. Even to-day it is not possible to unite small plots of land except by an express order from the Minister of Agriculture. This permission is only granted for reasons of State. It all proves that the Danes cling tenaciously to the idea of wide distribution in land ownership. That, however, in itself is not sufficient,¹ but it must be accompanied by an additional factor, which obtains in Denmark. This is the notion that the land owes certain dues to the State. In fact "Land Dues" is an official designation of taxes which prevails there.

In 1688 there existed what was called the half-crown valuation. In fact in certain periods the greater part of the taxes fell upon the lands. This tended to make the landholders support the Government. It freed the landless and put burdens on smallholders in a degree that corresponded with the benefits which society accorded them.

The Danish peasant, even at the worst in the eighteenth century, could not be sold or ejected from his land, which was held under life tenure, and passed to his descendants. Besides, the nobles were never permitted to enclose the common land.

Have we made it clear that this unique economic development

¹ Both the French and the Italians have a very large number of people owning some land. That is an important and essential beginning. In neither country can it be said that freedom is a marked characteristic of the country population. But it has prevented the abject poverty and dearth of initiative that obtain in countries where the farm population is at the mercy of an all-powerful landlord.

laid the basis on which a Reformation could flourish? It forced a free public school system in 1739. Most singular of all, it afforded a real intellectual soil on which the Physiocratic school of France could take root. It must also be noted that Denmark is about the only country where the Physiocratic idea has had a continuous and steady foothold both in theory and in practice. Great ideas seem to be spontaneous. They often die quickly because the earth has no prepared soil. Denmark was ready for the Physiocrats. It was already in possession of a large measure of these truths. The same reason explains the foothold of Patrick Dove and Henry George. These later apostles were only a further fulfilment of cardinal points of the evolution of mankind. Most great truths, like good seeds, fall in stony places or among the thorns. Denmark had a mental soil that was particularly suited to ideas calculated to bring forth a harvest of social justice.

Information covering some of the points elucidated was furnished the writer by Jacob E. Lange, Principal of the Husmandsskolen, Odense.

"Even absolute monarchy—which in Denmark lasted till 1849—was beneficial in so far as it stood as bar against that economic enslavement which in many countries was the sinister result of nobility-rule during the seventeenth and eighteenth centuries. The absolute king never allowed the land to be taken from the peasant population. Even if the peasant, in the 'dark ages' which culminated about 1770, were tied to the parish of his birth, even if he had to take his land from the hand of the lord of the manor instead of being, as of old, himself a proprietor, the lord, on the other hand, could not take the land from him, could not eat up whole villages or add acre to acre that he might 'dwell alone in the midst of the land.' The land was always to be held in tenure for life at a customary rent. By fair means or foul—mostly foul—the nobility in some cases succeeded in circumventing these regulations, but the exceptions only proved the rule. And when the days of tilling in common were over and the fields of every village were divided into independent farms, no aristocratic parliament existed to enact enclosure laws 'to steal the common from the goose,' to deprive the people of the commons, but all such lands were divided for the benefit of the population.

"When in the latter part of the eighteenth century the ideas of the Physiocrats from France permeated all the continental countries, Denmark was, I believe, the only place where these ideas were, to a certain extent, acted upon. All the peasant-liberation enactments of the 1780's—which may truly be called the foundation of modern Denmark—grew from this seed, and fortunately they were not, as in other countries, ploughed under almost before the seed had begun to germinate.

"Thus enjoying a certain freedom of trade and benefiting from an effective, although old-fashioned land-values taxation (*i.e.* on

SCANDINAVIA

agricultural value) the Danish peasant comparatively quickly bought out the landlord's interest in his land and became a proprietor. And feeling the yoke fall from his shoulders, he slowly roused himself to take the first strides in his uphill course.

"Later, when the great struggle for Free Trade in England ended by the total repeal of the corn laws, thus opening up to us the market of the world, the position of the peasant proprietor was further improved and his activities stimulated.

"Shortly after, about 1849, political emancipation with equal suffrage was attained by peaceful means—while in Germany the revolutionary efforts in the same direction were frustrated by reactionary powers. And though a similar reactionary movement soon set in, and, due to the general enervation brought about by the crushing blow of the war with Germany (1864) which almost bled the people to death, succeeded in abrogating political freedom by transforming the Upper House into a stronghold of the upper classes, more especially the big landed interests—even this was not without beneficial effect on our whole public life. Nay, what was planned as a bar against the onward march of the people became a lever for its true emancipation, for the continuous struggle of the succeeding fifty years, to regain what had been lost, in a most beneficial way united town and country in a common cause.

"The landowning peasantry, who made up the great bulk of the country population, refused to be used as a heavy-weight force by the aristocracy against the classes below, the industrial workers, who were about that time organizing under socialistic banners. On the contrary, the peasant, naturally wary of progress and inclined to a somewhat conservative narrowmindedness, became the central body of the liberal host. This political position, or rather this tendency towards political progress, also influenced his mind towards economic progress. Unable in his political strife with the aristocratic landowner-party to get the upper hand by main force, he took up the battle in his own way, namely, by outdoing the big landowner in the field, in the cow-stall, and in the dairy.

"This was the mental and political background for that extensive and widely ramified co-operation which was to become, to the generation following, such a strong power for overcoming the difficulties of the times. And this was the secret of its success. Created by the country population itself, in times of need, these co-operative undertakings have been improved and extended by the constant attention of the people. As the co-operatives were felt to be a most important means not only of economic betterment but of emancipation, their owners, the peasant proprietors, although generally slow-going and pretty close managers who weigh the shilling in their hand before spending it, or rather turn it twice and then put it back again, would spare nothing which could further their economic success. And, engaged in a dire struggle against political privilege, even the well-to-do big peasant-proprietor could not think of reserving for himself any privileged place in their management. Consequently almost all these undertakings were built upon a foundation of absolute democracy, *i.e.*, one man, one vote, so that a poor fellow with only one cow had as much to say as a big boss with a hundred. Thus was secured that

unity which is at the root of our agricultural progress—as of all true democracy. . . .

“The landless workers all over Europe had tried to solve the land-question by emigration to America. And the effect of this access to the free land of America can hardly be over-estimated. It raised the head of the workers all over the world. But naturally emigration cannot be a real solution. It is at home that the New World must be created. . . .

“The cause of economic emancipation, the great central problem of the world to-day, is not won by the leaders and master-minds of the time alone. Every Husband and his wife, on their ten or fifteen-acre plot of land, who by their life and daily work make it evident to their next-door neighbour, and to the world, that not only can the small man stand on his own feet and lead an independent life, but that he can move on, make progress, take his place in the vanguard—these are the nameless soldiers in the army of emancipation. For on the longing-after and working-for, economic independence based on self-help, which in the bosom of the small man naturally is deeply associated with the idea of co-operation and a profound feeling for the equal rights of all, on these more than anything else depends the future of the people.”

Out of this land status other values were called forth, and in turn they must be credited with a large bulk of what is excellent in Danish economic and social life. From the 60's through the 80's there was a change from grain-growing to dairying. The movement for reafforestation was inaugurated. In the 80's we note the co-operative taking root and developing in every part of the land, and in all forms of economic activity that can profit by specialization and division of labour.

Out of such an economic past, it becomes quite comprehensible that the men and women in the Folk High School should be found in possession of an economic and social approach that makes co-operation, the willingness and even the seeking to share, quite understandable. We have demonstrated that a description of schools does not tell the story. It would not give the foreigner any true idea of what he would have to strive for, if he wanted to transplant what is rare in Denmark to his own land. It would have to be something more than a school system. It is a way of living that is attained not by adoption but through admiration. Life may be transformed through adoring values until it awakens to find itself free and ready to co-operate in associated living. That is Denmark, and it is the possession of the all-pervading attitude of the Danish Folk High School.

CHAPTER III

SWEDEN

SWEDEN is a country that may be characterized by its independence in thought and initiative.¹ The people help themselves. The responsibility of the individual is high. That characteristic predominates in all social, charitable, and educational work. The educational value to a nation arising out of the enormous field of co-operative activity is great. It facilitates the whole problem of hygiene and care of the sick. Sweden has an elaborate scheme of social insurance. It leads to a form of society that gets away from the State, which is the great ideal in government. The work accomplished by the large number of Temperance Societies and organizations for popular education² is impressive.

Besides, there are numerous Young People's organizations with cultural and social aims. Originally these were carried on wholly through private initiative, and for the most part that continues to be the main source of inspiration. However, the State or the commune

¹ The reader is advised to consult *Social Work and Legislation in Sweden*, published by the Swedish Government, Stockholm, 1928.

² In Chapter I, Part IV, some reference has been made to the extensive development of the Study Circles. These constitute a form of free and independent private study which has sprung up in Sweden. The work of the Study Circles is to promote joint study in friendly circles under guidance of one of the members of the circle or a special teacher. The Swedish Study Circles' activity, which commenced in the Order of Good Templars in 1902, has mainly spread amongst the great temperance and working men's organizations: the Order of Good Templars and the Swedish Blue Ribbon Society, as well as the Working Men's Educational Union. To this has been added within recent years a corresponding activity within the farmers' organization, the Agricultural Young People's Union.

The Study Circles carry on their work in different ways: by reading, reports, independent lectures, and discussions in conjunction with them. Frequently one and the same subject is dealt with from different view-points at a series of meetings. Of late years a small number of Study Circles under the leadership of University circles have been in receipt of State subsidies. The work of the Study Circles has frequently been combined with public lectures. As has already been mentioned, the circles in many instances carry on their own library activities and even the communal libraries often co-operate with the local reading circles. *Inter alia*, quite a large number of modern well-equipped libraries let out premises to such circles.

has been called in to assist. Also the Continuation School Law of 1918 enjoins the promotion of the formation of unions among the older pupils "with a view to development of character and training in citizenship." The programme of the Swedish Young People's organizations may be divided into two main groups: first, the unions to promote *general culture*, and, secondly, those with definite *social, political, or religious* programmes. The organizations in the first group are largely those which are independently organized with a limited local sphere of activity, often founded by former pupils of a People's High School or similar institution. Among the better-known organizations of this type may be mentioned the Young People's Cultural Movement in Stockholm, with a membership of about 800, whose evening meetings, however, are thrown open to non-members also and are annually attended by about 30,000 persons. In this category there are also a number of unions whose activities cover the whole country, such as the Swedish Young People's Circle for Rural Culture and the Agricultural Young People's Union, both with the purpose of awakening and maintaining the interest of young people in native rural life and culture; the latter, as its name implies, is specially designed for the agricultural population.

Among the cultural organizations for young people appears a special type, the clubs for young people—on the pattern of the English settlement movement—founded in certain large towns.

The political or religious organizations for young people are usually affiliated to national unions, and in certain cases also attached to international organizations. Efforts have often been made to apply the same forms of organization as in adult associations. The young members thereby obtain good practice in parliamentary procedure and public deportment, which is of great practical value in their training as citizens.

On account of the youth of their members, these associations cannot usually exercise direct political activity, but must rather be looked upon as training and recruiting organizations. In many cases, however, especially within the labour and temperance movements, the young people's organizations have also made considerable contributions to practical political work.

Sweden is evolving freedom. The widest differences of opinion are tolerated.¹ One of the outstanding impressions that the writer

¹ For illustration: among the People's High Schools one finds schools organized by groups of widely different opinions; two clerical and one dissenters' school, a temperance school and a co-operative school. All of them have State approval and State aid.

carried away was the growing democracy and self-assurance that is developed there.

In Sweden, somewhat more than in Denmark, Germany has been followed in the standard elementary and Secondary School. However, in recent years, Anglo-American influences are showing there, in definite traces of a transition toward freedom in method and option in choice of courses and studies.

School attendance is compulsory. The school age begins at seven and continues until fourteen years. Children may be admitted at six years. Attendance is required after school age for those who have failed to reach a certain degree of proficiency. Children may be taught at home, provided the teaching is recognized as being up to the required standard.

Of the 26,669 teachers in 1926, 71 per cent were women.

No school fees are paid by the pupils ; the expenditure is defrayed partly by the State, partly by the parishes. It devolves on the parish to provide and maintain school premises, to equip them with furniture, to procure school materials, and to see to the warming and cleaning of the premises. It is moreover incumbent on the parish to supply the teacher with his dues in kind, and to defray a certain portion of his cash salary. The State defrays nine-tenths of the cash salary and a somewhat higher rate on the higher scales. Besides this, the State defrays entirely the cost of the training colleges, and of the staff of Government Inspectors.

Provision is made for abnormal children. There are schools for the deaf and dumb, the blind and the mentally defective. Also there are institutions for depraved children and a reformatory for juvenile offenders. All these institutions are maintained through direct State support.

Secondary education has undergone some marked changes since 1927. The Gymnasium with Latin as the base is to continue, also the Realgymnasium with Science and Modern Languages. However, in each case the obligatory subjects have been limited to four or five. The pupil has the choice of three or more. A recent law provides for the immediate establishment of a new type of Girls' Secondary School, which is to adopt the principle of self-government and the so-called progressive methods of instruction. The conservatives evidently thought the adventure was doubtful, hence the girls first.

All these schools carry a new recommendation, that methods of instruction and work in school shall be carried on in a way to develop independence, initiative, and a sense of responsibility.¹

¹ In fact Section 46 of the new school law specifically states that pupils may be called in to assist in discipline.

A new departure is the introduction of outdoor sports. Fifteen days in each school year may be taken for outdoor games.

Foreign students of education have in recent years been encouraged to look upon the Continuation School of Sweden as a model of progress. The law requires an attendance of at least 360 hours in a period of two years. The instruction is planned to be of a practical nature, agriculture, trade, or domestic work (for girls). Besides, Swedish, Citizenship and sometimes Natural History are included.

The law is not succeeding. The difficulties that arose between school duties and the work of the children outside the school have proved insurmountable for the school administration. The law will be abrogated, and an additional year will be added to the elementary school course. We have already noted that events are taking just this same turn in Great Britain.

In Sweden we have the People's High Schools (*folkhögskolor*) which are a direct transplanting from Denmark. As we have already noted with the Danes, there is no fixed syllabus of instruction and no final examination. The students are eighteen years of age or over. There are two courses of instruction. The first takes the form of popular lectures, questions, reading, discussions, demonstrations, written exercises, etc.; in order to give the pupils some insight into the machinery of administration, deliberations are got up on the exact pattern of ratepayers' meetings and meetings of executive committees. The second course often is of a more strictly practical nature; it usually includes agriculture, cattle-breeding, and forestry; it may be an entirely agricultural course. At other schools, however, the second course gives more theoretical instruction, including, for instance, foreign languages apart from the subjects of the first course. For the women pupils the practical instruction consists of household management, cookery courses, courses in fruit growing and fruit preserving, various kinds of domestic industries, etc. The schools number about 50 and the pupils about 3000.

Although these schools are quite similar to those in Denmark, that type of school has not attained the same degree of influence over the Swedish population as is quite clearly the case with the Danes. However, there are certain distinguishing features, which lead certain Swedish School authorities to believe that the Swedish type has a certain superiority. Some of our Swedish friends pointed out that the Danish Folk High School has a religious and nationalistic bias. This is true. Grundtvig got his ideal from Christianity, and Denmark's struggle with Prussia in 1766 did develop a type of

nationalism not unknown in other oppressed countries. That was and is a passing phase. In Sweden these schools show a tendency to get their ethics more from a sociological basis. The controlling motive is ethical rather than theological.

Sweden makes much of the idea that her teachers in these schools are university graduates in nearly all instances. They incline to the learning side. This is the German influence. It would be appreciated in America. The Swedish school is being standardized. Probably they pay the price of efficiency in a lack of a spiritual quality, such as one feels in the Danish schools. The writer was impressed with the number of times a Danish teacher would reply to a question. "Oh, it really cannot be explained. It must be felt."

We have already pointed out that in Denmark the Folk School really encourages the idea that the ages fourteen to eighteen be allowed to pass without any specific school guidance. The Swedes reply that such a programme is not at all practical for an industrial State. In this they are no doubt right. Children in the large centres of industry cannot be allowed their own fate and fancy. The modern State is challenged by the youth problem of those years. Finally it is pointed out that in Sweden, the Folk High School is willing to co-operate with the industrial worker. This seems to be substantiated by the fact that labour organizations show a lively interest in these institutions.

The Swedish School has more State supervision, insists on more exact knowledge, and makes a greater effort to get the same student to attend two or three five- to six-months' winter courses. It is a school that proudly admits a Danish origin and spirit. It has to its credit a record of adaptation to the needs of its peculiar economic environment. The great industrial States of the world can find a challenging model for the much-discussed adult school, that is about to be called into being to help solve democracy's ever-increasing and perplexing problem.

CHAPTER IV

NORWAY AND FINLAND

THESE countries merit a special chapter. Both have developed values that are unique for their civilization and mode of thought and action. However, at this stage of their history nothing is settled. Both States are passing through a series of crises. Both countries are suffering from waves of nationalism. Each one has had only a short period of complete political independence. For that reason, there are scores of internal questions that absorb public discussion, hence the school system is not nearly so completely ordered as in the case of Denmark and Sweden.

In general it will suffice to say that both the Elementary and Secondary School systems are quite similar to what has already been described for Sweden. The comparisons are greater and more important than the contrasts. The main difference appears to be in that the school attendance and training for teachers is less exacting. Popular education is also following the established route : that of Folk Schools, Continuation Schools, and voluntary Educational Societies. The latter are organized quite often in connection with temperance crusades, or the forwarding of the interests of some religious or political party.

The Norwegian Parliament is busy changing the names of cities and towns to the old Norwegian names. Much time is spent on the language battle. The Nationalists hope to re-establish the ancient language, at least a modern form of it compiled from various dialects still spoken in the isolated valleys. The Folk Schools have been engaged in this crusade. All the old customs are being revived. It is certain that much of this is done at an expense of time that could be more profitably spent on cultivating ideas and values far more worth while. If this battle is ever won by the ancient language, then the Norwegians will not be able to understand either the Swedes or the Danes. As it is, the Norwegian spoken in Oslo is said to be understood in both Sweden and Denmark. All this effort is justified on the theory that the soul of the country will be lost unless it can be expressed in terms of the original tongue.

The Folk School is to be used as an instrument in developing this national life. It would

"give back to Norway a culture medium through which its people could at last find full expression. It would help to re-establish the ancient tongue—or at least a modern form of it compiled from dialects still spoken in isolated valleys. All but 5 per cent of the Norwegian people, we were told, speak some form of the old Norwegian tongue, although the written language or literature is Danish. 'Written language should be the photograph of that spoken,' and the folk schools work toward that end. National costumes for all festive occasions, folk songs and folk dance find their place in the folk school, as does all literature—though written in Danish-Norwegian—which reveals the inner life of Norway.

"Truly one is steeped in the national in the Norwegian folk school. We heard little of the international or even of the industrial. Now that industrial communities are springing up in the country by waterfall and torrent, the folk school man considers the obvious problem they present with wrinkled brows, but the folk school has always been a school for peasants, and he does not quite see how he can adapt it to meet the needs of the restless, radical industrial worker."¹

The Voss Folk School is the largest in Norway.

"It is owned, as is rather usual in Norway, by the Principal, Lars Eskelund, once teacher in a Normal School, now held the greatest Norwegian folk-school man. . . . The folk-school, he says, is 'having a good time here in Norway,' growing constantly under the stimulus of the national movement. There are thirty-two true folk-schools all working for the *maal*, the new-old speech, as part of the effort to express Norway's own national characteristics and personality. They have now interested two of the five Normal Schools and a number of professors in the University. His school, which has a two-year course, accommodates 150 to 160 students, men and women from all parts of Norway. The young people in this land of winter sports are used to doing things together—tramping, skiing, sliding, as comrades. He has comparatively little trouble with co-education. If necessary, he simply talks to the young people. Some of the schools have summer courses for women—usually of the domestic science type, but the summer season is short and both men and women are usually needed in the fields."²

The majority of the Norwegian Folk Schools are owned by an association. The overhead expenses are paid by the State. In such a case no tuition fee is charged. The students pay for board and lodging. The State also pays 300 kroner to each pupil, half of the total expenses. Such liberality is likely to lead to increased State control and standardization. In this respect the contrast with the Danish School is marked.³

¹ Olive D. Campbell, *The Danish Folk School*, p. 214. ² *Ibid.*, p. 216

³ Mrs. Campbell states the contrasts in other directions: "We were conscious of a new quality in the Folk Schools of Norway. In theory and

As has been indicated at the beginning of the chapter, the educational and cultural problems of Finland are not unlike those of Norway. In that country a real campaign is on foot to place the Finnish language on a firm footing. For it must be remembered that this country was under Swedish rule for six hundred years, which was followed by a century of Russian domination. In 1850 a law was passed forbidding the publication of any books in Finnish, except those relating to religion or agriculture. However, despite the long oppression, it is claimed that nine-tenths of the three and a-half million population continue to speak the Finnish language.

Owing to the large Swedish population¹ it seems that the country will have to settle down on a two-language programme. The country is torn by economic dissension as well. There are the Conservative and Agrarian parties which oppose the Socialist faction. The latter has strong Communistic leanings. Further, the country is trying to enforce prohibition. Finally, a school system must be organized that will meet the interests of all the above

general conduct they were Grundtvigian. They were still religious and spiritual—national in the Grundtvigian sense—but certain light changes in the curriculum, a subtle difference in the atmosphere seemed to reflect both the peculiar temperament and genius of Norway and the influence of her sister State, Sweden. In Denmark the women alone were given handwork and what we saw was largely a revival of ancient Danish lace and embroidery. The Dane is a long way from the period when every man fashioned for his own use—a long way from national costumes. If he ever expressed himself through his hands, he does not do so now spontaneously, except in handwork of a highly specialized and finished sort. He makes silver work of exquisite refinement. No pottery in Europe is more perfect than the Copenhagen ware and there are many other kinds of real beauty. Between, however, the artist and the artisan (who so often in Denmark is an artist) and the ordinary user is a gap, crossed only by amateur excursions into the realms of painting and music. The Dane does not pretend that such efforts are done well, though often they are extraordinarily well done. He is a thoroughly sophisticated person who critically appraises all forms of art. One might almost say that the only handwork medium through which he expresses himself to any general extent is that of the garden. The gardens are, as it were, the flowering of Danish civilization, the expression of every farm large or small, and of every Folk School. At their best, half free, half formal, they are not to be surpassed even in England. The farmer spares no pains on his garden, though his agriculture is organized on a basis as far removed from laborious detail as may well be. It is an expression of his practical genius, of his economic and social wisdom—and not of his hands.

"In Norway and Sweden, on the other hand, one can touch at many points the days when women spun and wove and men fashioned furniture and utensils of wood, and welded iron into a hundred forms of usefulness and beauty. The Norwegian is still a builder of ships as in Viking days, a carver of exquisite finish, the maker of skis and sleds."—*The Danish Folk School*, pp. 225-26.

¹ The Swedish People's Party elected twenty-four out of two hundred members to Parliament in 1927.

SCANDINAVIA

contending classes. It is an educational experiment, the results of which the world will await with great interest.

The Folk Schools have a history of forty years since the first ones were established. At present there are thirty-three being conducted in the Finnish language, and fifteen in the Swedish tongue. They offer a six-months' course beginning in November and ending in May. These schools are co-educational.

Schools in the out-of-the-way places of the world have the advantage of testing many unique experiments that could really not be staged in the larger centres of civilization. Besides, cultural efforts on the frontiers of civilization present a natural simplicity that makes observance of certain definite causes and effects more certain of analysis. Adding to this the peculiar genius of the Finnish race, which is universally conceded, there is every reason to believe that the educational world is not going to lose interest in the deep-snow country.

PART FIVE

AUSTRIA

CHAPTER I

A BROKEN EQUILIBRIUM

THE possibility of the great Vienna School reform arises from the equilibrium between the social and economic forces having been broken. It is only to have been expected that the readjustments would be reflected in public education.

Privileged and propertied classes had been the responsible holders of power. Their direction proved inadequate. The old Austrian State was left in chaos. In the interval the masses assumed control. This necessitated a reorganization in accordance with democratic procedure. It meant equality before the law.

Under the old régime, the monopoly of education rested with the possessing and privileged classes. The masses, up to this time, had been trained in modes of thought, and in technical efficiency and skill, that made them useful in the service of their superiors and governing classes.

One of the earliest crystallizations of the new democratic order was the rendition of an account on the part of the toilers, which called for a greater share in the educational facilities of the nation. The demand for their rights was determined and far-seeing. It would brook no alternative. It meant the sweeping away of class stratification. Its first victory was the democratic schoolroom.

In other periods of history great political revolutions have repeatedly been accompanied or followed by stupendous educational transformations. Students of educational history call to mind the Reformation, the provision for universal education enacted by the French Revolutionists, the rise of Prussia through schools after her Napoleonic humiliation. For Austria itself the years 1848 and 1866 are milestones in political tension and disruption, that were followed in immediate succession by decided school reforms. It was in the regular course of events that the

unprecedented catastrophe of the World War should be followed in its wake by a new train of aspirations for those whose economic and social shackles had been broken. Again the Revolution had brought a release of capacities that could find ordered unfolding only in democratic institutions and the whole schools for the whole people.

Even in the years before the War the old methods were proving themselves bankrupt. There was a constant attempt to strengthen the dynastic patriotism through newly devised citizenship courses. This was true in Germany as well. It was felt that something must be done to stem the social and economic unrest. The Socialists were gaining in numbers and influence all the while. What could be done, short of jail sentences, to curb the abnormal aspirations of the oncoming hordes from below? Two methods were proposed. There was always the more conservative reactionary group that frankly proposed to reduce the years of schooling for the masses. They admitted openly that the toilers were getting too much education. Then there was a more liberal strain that looked to the potentiality of the citizenship courses. It was argued that a definite type of political and civic knowledge carefully instilled could be crystallized into beams of support for what was already sensed by some as a tottering economic and political order.

The present reform is not wholly new. It was a long time in coming. Even before 1914, however, there were signs on the social horizon that clearly indicated the forebodings of a new dawn. History is repeating its usual irony in presenting the land of the shade of Metternich as the foremost example of an undiluted exhibit of the progressive school.

The first problem of democracy raised the question relating to the culture of the masses and mass education. Training for freedom was the first obligation. The former school was suited to those who ruled. It naturally followed that the new school must be adapted to the new power, the whole people. This necessitated a widened and deepened culture for the masses, and the assurance of a more just and applicable choice of the more important vocations. Further, it called for the enlistment of the whole population in a permanent responsibility for the guidance and controlling influence in the schools. The adults must become a part of it to the end that they themselves may be taught by the very processes over which they hold watch. For the present the Austrian reforms are confined to the city of Vienna. It is unique, however, in present-day world educational history in that the whole city forms one solid unit in carrying forward the reform. In Germany we have already noted

cities such as Dresden, Chemnitz, Leipzig, Berlin, Hamburg, and others that have organized a certain number of experimental progressive schools in the public school system itself.¹

The reasons why the reforms have not found application in other parts of Austria will appear later. Below we submit the programme for the city schools of Vienna.

Since the ideals and methods may be considered as understood by the reader, our effort here is concentrated in understanding how the plan is administered for a whole city.

There is at the base the Kindergarten, which is voluntary. Besides those provided in connection with the regular school system, it is highly worthy of note that the new city apartment houses are provided with Kindergarten Schools.²

The compulsory four-year Common School lies at the basis of the whole for all other types. There is no other primary school. The point to which special attention should be directed is that there is no hour plan, and no fixed curriculum for the first four-year period. The work is carried on in real life school fashion. Subjects are considered in their whole relation to the material world on the one hand, and to their social and intellectual significance on the other. The children work in co-operative conjoint activity. They are primarily engaged in living; incidentally it is believed that their learning is not being neglected.

At the age of eleven years, the child may enter the Regular School or one of the various types of Middle Schools. The latter require a slight tuition fee, but even that can be omitted if there are any reasons whatever for so doing. In both the Regular School and the Middle School the hour plan is introduced. The Socialists tried to construct the whole eight years on the basis of freedom that obtains in the first four years. They were forced to compromise on that. However, they did succeed in getting the requirement of modern languages into the Regular School programme. This makes a ready transfer possible at any time to the succeeding year in the Middle School offering the same language. This holds the door of democracy open. Besides, all these Higher Schools are open to girls on the same terms as those afforded to the boys.

Special attention is called to the fact that the compulsory school attendance leads directly to the highest ranks of the Higher Schools,

¹ See description of School Number 46, in Dresden. If the reader will apply the experience of this one school to the whole city system, then he will have an approximate view of what is taking place in Vienna to-day.

² The City Council of Vienna has constructed a considerable number of magnificent apartment homes to relieve the congested housing conditions. These are really "palaces of the poor."

THE PLAN OF THE SCHOOL SYSTEM OF AUSTRIA

(According to the law of the 2nd of August, 1927)

The beginning of the		Year of age.		School		Time		Grade		Higher Schools		Pedagogical Institute	
				Continuation		Compulsory				Higher Schools		Course of Teachers of Higher Continuation Schools	
22								16					
21								15					
20								14					
19								13					
18								12					
17								11					
16								10					
15								9					
14								8					
13								7					
12								6					
11								5					
10								4					
9								3					
8								2					
7								1					
Kindergarten ¹													
8 Years Country School ¹⁵				Regular School ¹²				4 Years City Common School				Lower Middle School ¹⁴ Lower Gymnasium ⁶ Lower Realgymnule ⁷ Lower Realgymnasium of both types ⁹	
												Higher School ⁸	

including the University itself. The social significance of this possibility cannot fail to be appreciated by the social caste advocates and beneficiaries of other European States. It represents a real triumph for the people.

These reforms and readjustments encountered powerful opposition. They are being bitterly fought now. The Conservative and clerical classes in general have interfered with all the resistance possible. The privileged classes resent the elimination of social distinctions ; they also lament bitterly the increased taxes. The clericals join in the chorus, because religious instruction is not made compulsory.¹ Besides, the whole curriculum is based on life's experience. It is sociological in character. It represents a tendency that if continued would in time transform the whole religious influence. With the clericals, it is a kind of survival struggle.

¹ Religion is offered and is taken by the majority of the pupils. The Socialists were not quite strong enough to get religion wholly out of the schools. About five thousand children in the city are not in any of the religious classes.

CHAPTER II

PROGRESSIVE EDUCATION IN THE HIGHER SCHOOLS

BEFORE undertaking a statement regarding the Higher Schools, it will be necessary to explain the Austrian political situation in somewhat more detail.

The elections in 1927 returned to the *Lower Chamber*, which really wields the power, the following number of representatives to each party :

Christian Socialists	.	.	.	.	.	.	.	73
Social Democrats	.	.	.	.	.	.	.	71
Pan-Germans.	.	.	.	.	.	.	.	12
Peasants	.	.	.	.	.	.	.	9

The Christian Socialists are strongly Catholic. The social reforms which they sponsor are those calculated to detach the working classes from agnosticism and Marxian Socialism. The Pan-German Party is highly conservative, and for that reason cannot co-operate with the Social Democrats. However, they are somewhat anti-clerical.

The Peasants' Party represents the well-to-do farmers, and is decidedly non-socialistic.

The Social Democrats¹ are founded on the Trade Unions. They demand separation of Church and State. They sponsor direct taxes, including high income taxes, public works to reduce unemployment, and naturally support an extensive programme of social legislation, secular education and the socialization of industry and trade. This situation has kept up wellnigh an open war between the city of Vienna and the rest of the State for a decade. The end is not yet. It is so serious that all conclusions concerning the permanence of school reforms, or even the form of government itself, must be held in abeyance.²

The immediate result of the bitter conflict is that the State is

¹ In the City of Vienna they hold the Municipal Government.

² The uncertainty is further aggravated by the temporary character of the frontiers. Some time or other Austria will in all likelihood be joined with Germany. It is not believable either that the boundary of the Tyrol will weather the stress of decades.

conducting the Higher Schools with no consideration of reforms. In fact, it has in a measure increased the reaction. The Higher Schools are placed under the Minister of Public Instruction. Hence, in Vienna itself, there is real conflict between the Elementary and the Higher School Authorities.

The *Realgymnasium* of Vienna is affording a noted exception. The success of the experiment is already attracting world-wide attention in experimental school circles. In 1923, Dr. Paul Dengler secured permission from the State Authorities to conduct his own class in the same free manner as was accorded to the teachers in the first four years of the Elementary School.¹ This meant that there would no longer be an hour plan, neither would there be fixed subject-matter. Students and teachers would work in a co-operative way. The classroom had the desks replaced by comfortable tables and chairs. It was made a living-room. Flowers, a wash-room, and an aquarium were a part of the environment.

Soon the co-operation of the parents of these forty boys was enlisted to help attack the new problems. This meant that there was a group of one hundred and twenty persons besides the instructor engaged in this co-operative educational enterprise.

The forty boys were divided into four groups. Each section chose a leader. These boys led the instruction. Punishment was discarded. Everything was excused, except lying. The parents formed a constitution which has two original provisions; one, compulsory attendance of all parents, fathers as well as mothers, at the four general meetings held during the year. Parents who could not subscribe to these were to have their sons dropped from the classes. It is said there has been no occasion to apply the penalty. The second requirement made necessary the acquaintance of the parents with each other. This brought into closest contact a mixed group of rich and poor, educated and uneducated, leisure and working classes. The writer noted with satisfaction the testimony that the parents themselves were enjoying the educational growth that these regular and responsible contacts fostered.

The results of this experiment are fairly well known in both Europe and America. There is real evidence to justify the belief that the example will be repeated in other lands. In Vienna itself, several other teachers of the Higher Schools have already started their classes under a somewhat similar procedure. It demonstrates that an enthusiastic, highly gifted teacher can break the traditions. After all, parents do love their children. They can be encouraged

¹ For further information, address: Austro-American Institute, 9, Elizabethstrasse, Vienna, 1.

to make real sacrifices for them. These parents found it necessary to curtail the number of theatre and bridge parties and even guest evenings. They found an interest and amusement that afforded richer rewards in a closer association with their own child in his struggles to learn the ways of living.

PART SIX

ITALY

CHAPTER I

THE ENIGMA OF OUR TIMES

OWING to the late unity of Italy, and the general backwardness in democratic educational developments of all countries in Southern Europe, the effort to reach the masses through schools dates from little more than a half-century ago. Education for all has remained a theory until within the last few years. However, under Fascism we are led to expect some radical changes. The people are now going to be educated. Just what this instruction is to be, all the world is waiting to see. Thus far we know the new educational order best by its negations. It will not be democratic, it will not be international, and it will make no strenuous effort to raise the whole mass of people to high planes of independence in economic, social, and political thought. Just what the relations of the new education are to be to the Church and its prescribed ideals is still a world-wide query. All that is known is that the Italian children are to be given an industrial, commercial preparation for carrying on an efficient national struggle for existence. Aside from this, a "Fascist culture" is to be developed. The meaning of this phrase appears not to admit of clarity in definition or comprehension. If one is to be guided by the many statements of Signor Mussolini and the chief exponents of Fascism who have tried to set forth the new educational ideals, it would be necessary to conclude that Fascist education, like Fascist political philosophy, will grow out of events, rather than become the growing expression of an ideal that evolves out of the great life-forces of an age and the specific cultural needs of a nation. It would appear that Fascist educational reforms are closely set to the immediate events, and quite capable of attempting to reach the most contradictory goals. At best, thus far, the whole movement gives the impression of a carefully guarded and planned opportunism.¹

¹ Within the last ten years Signor Mussolini has both in written statements and in public addresses expressed the most contradictory points of view on all

At the present hour, the signs of the road point in conflicting directions. It is quite apparent that Signor Mussolini is trying to revive as his ideal something of the imperialistic ideals of ancient Rome. It has the advantage of a grandiose appeal to the imagination, and besides, it gives a definite pillar of strength against the domination of the Church. It looks legitimate and certainly does come within the complete purview of the highest attainable nationalistic aspirations. Growing out of this belief there is the present effort to organize the schools, and the children, in terms of the glorious secular past. It is a definite attempt to make the State supreme. This has a further consequence in making necessary a powerful military organization, a symbol of determinism to set up the rule of force against all contenders either at home or abroad. This nationalism is being driven to such extremes that it makes the close co-operation of the Vatican forces embarrassing. It sets up for the Church a contradictory attitude. The Church has always been international. A Catholic is as much appreciated in one country as in another. His Holiness the Pope has recently given public expression to this idea.

In quite the opposite direction, the Vatican is trying to draw its inspiration for the guidance of schools and all cultural institutions from the magnificent cultural epochs of the Middle Ages. It is the philosophy of the Church, expounded in its most subtle and profound intricacies by Thomas Aquinas. Followed to its logical conclusion, it takes the schools out of the jurisdiction of the secular power altogether. The province of the State comes to be that of supporting and contributing to the leadership of ideals that have their origin in mystical inspiration, supported by miracles and legend. The Fascists cannot afford to admit too much of this doctrine. It would leave them finally without post or power. Out of this display of rivalry, there has come within the last few years the cunning and ingenious expedient of saying everything that appears concordant one day, only to find oneself the next day under the necessity to retrace, to re-explain in greater profusion and with increased emphasis what was really irreconcilable from the very outset. Much speaking amounts to clear argument for many people. Each

the current political and social philosophies. Within a decade, "*Il Duce*" has definitely championed Communism, Socialism, ownership of private property, democratic government, the rule of the few as against the universal decline and decay of democratic institutions, and, finally, a complete dictatorship. The Italian schools in their organization and curriculum have been attempting at long range to keep pace with this kaleidoscopic panorama. If there is confusion on all fronts, no one should be ill at ease to offer the very apparent explanation.

side claims to have won. No one has conceded anything. In the meantime, the outside world is perplexed to know what is really happening. The educational world is seriously concerned. Responsible governments have a right to know what these demonstrations of exuberance on the part of some Italians and the forced submission to silence and servility on the part of the others really portend for the future and the peace of the nations. Out of these questions grows the justification of our present studies.

CHAPTER II

ITALIAN EDUCATION SINCE THE DAYS OF UNITY

It is not possible to speak of an Italian system of education before the year 1859, when the law of Casati was promulgated. This law required attendance at school after the age of six years for such time and place as conditions permitted. Every Commune was ordered to have one school for the boys and another for the girls. Parents were to send their children to school, or else provide equivalent instruction. Failure to comply subjected them to penal law. However, no punishments were ever fixed and no serious attempts at enforcement were ever undertaken until the renewed legislation of 1923. The schools in these earlier days were convents or barracks. Education was in the hands of the priests and the monks, or was altogether military in spirit.

In 1904 the school attendance was fixed at the ages of six to twelve years. In 1923 the compulsory attendance age was raised to fourteen years.

Illiteracy has always been high. In 1861 there were 17,000,000 out of the 22,000,000 or 78 per cent who were illiterate. In 1866 it is estimated about 37 per cent were enrolled in the schools.

In 1880 a slight standardization was attempted. The gymnasium lyceum offered a course of eight years. It was *laïque*, and based on humanistic studies. It was the only course that prepared for the University. There existed a Technical School that offered a three-year course. At this same time there was added a Technical Institute of four years. This was divided into three sections, book-keeping, agriculture, and physics-mathematics.

Until the advent of Fascism there was a growing freedom, very slow up to the time of the War, and great liberty after the outbreak of the War. The teachers taught according to their own initiative and urge.

There seems ample evidence to show that democracy and freedom in both mind and body were making gradual headway until the advent of the World War. However, as is well known, illiteracy was always one of the great blots on Italian pre-War culture and

manners. Even now in rural districts one finds quite a percentage of illiteracy and this not only among the old people. Many people are able to read a little, but cannot write or compute simple calculations. This is more characteristic of the South than of Northern Italy.

For a half-century Italy has been sharing in the growing ideals of democracy that have come to all the nations of Western civilization through the new inventions, rapid means of communication and travel. The World War proved too great a strain on Italian institutions. The equilibrium was broken. The same was true for Germany, Russia, and Austria. Germany and Austria overthrew their Governments, but the people were too well educated to accept a Soviet or Fascist dictatorship. There is no reason to believe that the present forms of control at Moscow, or the *Duce's* variation at Rome can withstand a wide dissemination of knowledge amongst the whole people. Both are sporadic forms that represent types of monstrosity, that grow out of a society that finds itself unable to handle the instruments of democracy. It is really amusing to read that Italy has now a well-established form of government, and the days of forced glorification are now superfluous. Signor Mussolini has often said, "The time for such manifestations and demonstrations is over; Fascism has already achieved enough for it to be no longer necessary to talk about it."¹ The Soviets also boast that the soundness of their political "organism is healthy." Both these new forms of government are destined to rule the planet by the end of the century, according to the statements that are issued from the Kremlin and the Palazzo Venezia. Of course, each one is a complete negation and contradiction of the other. Probably a good surmise might be ventured that both forms are mere usurpations until an hour shall come when the wider and more genuinely human responsibilities of the whole people shall claim the guidance of the fortunes and fates of the nation.

These observations are not made in a sense that underestimates the really remarkable achievements that must be recorded to the work both in Russia and Italy. It does enforce the warnings of Washington, Jefferson, and Madison, who announced to the Republic which they founded, that it could not long endure unless immediate provision were made for wide and thorough popular education. Even in America, their warnings have not been too carefully heeded. The people can scarcely be said to rule. Democracy in the United States is just strong enough to give rise to crooks. It has hardly attained that intellectual and social

¹ *Italy*, by Luigi Villari, p. 375.

majority that makes the election of honest men a certainty. When they do get in, it must be admitted that it is more often fortuitously than as the result of careful forethought. However, these European dictatorships ought to serve as a double warning to all who love liberty, and hold that the path of a permanent and enduring civilization lies in the direction of wider sharing in social, political, economic, and international responsibility. We of this faith are challenged to the extent that we accept the signs of decadence, and must show ourselves worthy of the freedom and opportunity that the thoughtful and earnest ones achieved for us.

CHAPTER III

THE PROGRAMME OF THE SCHOOLS IN ITALY, 1929

(a) THE ELEMENTARY SCHOOL

At the basis of the Italian school system there is a five-year course. The age of the children is generally from six to eleven years.

There is one teacher for each class, excepting in rural districts, where there is one mistress for the first three classes in a mixed school.

In the town schools the teacher follows the pupils the first three years, then begins over again. The teachers for the first three years are usually women,¹ even in boys' schools.

The schools are classified into three types, according to the principal source of support.² The schools may belong to the Commune, the Province, or the State. The Communes are obliged to provide the building, heating, lighting, and care. This also applies to the State Schools. But the State sometimes votes a contribution for the building. For the Provincial Schools, the expenses are shared by the State and Commune. The State Schools, however, receive a contribution from the Commune at the rate of 800 lire for each class.

The school opens September 15th and closes July 15th. The law requires 180 days of lessons in each year. In general, the schools are in session about 200 days.

The following subjects are taught throughout the five years: religion (taught by the teacher), singing, drawing and handwriting, reading, writing exercises, arithmetic, and gymnastics. Besides, the girls have various forms of needlework for the whole period of five years.

The first three years there are instructions, that can best be termed "learning about things." Under this head much time is devoted to hygiene, especially the personal care of the body, how to bathe, care of teeth and nails, the danger of contracting contagious

¹ The proportion of men and women teachers is 20 to 70.

² In Florence all Elementary Schools are communal, or are organized privately.

diseases, caution in the use of drinking waters; the evils of alcoholism and the dangers of the tobacco habit are also stressed.¹ The principles of animal and plant life, and the characteristics of minerals also find consideration in the studies about "things."

Geography and history find their places during the last three years. The last two years give some time to elementary science and additional notions on hygiene. The fifth year devotes some time to economy and conduct.

The schools are free, no payment being required. In the country many children do not attend school after the age of eleven years. Some repeat the course in order to be in school until the age of fourteen years.

Attendance is now compulsory up to the age of fourteen years. Parents who fail to send their children to school are warned; if no heed is paid to these admonitions, they are fined.² If the boy is working the employer is fined, also the father.

In rural districts the sanitary officer of the Commune is obliged to watch over the health and hygiene of the pupils and teachers of the Elementary Schools. In the cities special physicians are appointed. Certain schools are specially designated to take care of children afflicted with particular ailments, such as tracoma, tuberculosis, and syphilis.

Each district has a supervisor over the schools of a certain number of Communes. He inspects the schools as to hygiene, educational efficiency, administration, and discipline for both pupils and teachers.

The teachers in the Elementary School must have a diploma from the Teachers' Training School. In addition, they must pass a competitive examination. Those passing with the highest rank are offered the vacant posts. Every two years competitive examinations are set by the Minister of Public Instruction. The teachers in Private Schools need not submit to the competitive examinations. Certain teachers of extraordinary achievements in some special field may be asked to take a position, even though they have not passed the examinations.

It should be noted that in many cities it is the Commune itself that elects the masters, assigning a higher salary than could be paid by the ordinary regulations. In this case the Commune announces a competitive examination. Qualifying documents are taken into

¹ No free meals are served in the public schools as was the case some years ago, but in the private schools, where there is often a refectory, beer or wine is forbidden.

² The above is the theory. In practice it is not carried out. However, it is only fair to say that school attendance is improving.

consideration. All Private Schools must be authorized, and their teachers must be holders of teaching diplomas. However, they do not need to pass competitive examinations.

The salaries of the beginners are 5600 lire¹ per year, with a possible supplement of 1200 lire. It rises to 9500 per year after twenty-eight years of service with a possible supplement of 1700 lire. The teachers are the recipients of a small pension, based on the number of years in service.

The Kindergarten Schools are coming into increased prominence. These institutions are supported either by the Communes or by private persons or by societies. Nearly every Commune has its Kindergarten.² These are supported by gifts or annual contributions. Each school is in charge of a directress, who is also the teacher. They are open from nine until four, hence food is generally served at noon (gratuitously). An entire meal is furnished at some schools ; in others only bread and soup are provided, the children bringing other things with them. There are no nurses for these institutions, but there is medical inspection. Kindergartens are popular in Italy because it is an easy way of getting rid of the responsibility of caring for the children during the day, as well as securing them a meal.³

(b) THE SECONDARY SCHOOLS

The pupils enter the Secondary School (*Avviamento al Lavoro*) which is the popular three years that prepares for ordinary life. They enter by passing an examination on the work in the fifth year in the Elementary School. These schools are supported by the State. They are intended primarily for those not planning to take a higher education. The first two years are a continuation of the work offered in the Elementary Schools. Besides, there is an attempt to teach a foreign language, usually French. Also there is work in manual training based on the particular industry of the region in question. The new régime in Italy has introduced Fascist culture. This consists of an enumeration of the duties of a citizen toward the State and the family. Finally, it is an intense campaign in Nationalism, and a justification of everything that Fascism has done. The Italian population is naturally dramatic. School exercises that call for much flag-waving, the Fascist salute, and rhetorical pronouncements are given prominence under the title of Fascist culture. It is

¹ At present four shillings or one dollar is equivalent to about 19 lire.

² The City of Florence has twenty-four Kindergartens.

³ A meal at school increases the regularity of attendance the world over. This fact is observed too in the French Maternal School. A little meal overcomes all the regular excuses for absence, sickness, inclement weather, and religious holidays.

doubtful whether German militarism in the schools in its palmiest days ever reached the pitch of emotion, and almost frenzy, that is already becoming a marked characteristic of many of the special school functions in Italy.¹

Returning to the aim of the "*Avviamento al Lavoro*" we note that it is to prepare and specialize the pupils in the fields of agriculture, commerce, or industry.² The third year's work is one of specialization, divided into three sections. Industry again is divided into four divisions; mechanics and carpenters, weavers, domestic economy, and contractors and builders.

The matriculation is 25 lire, and the cost of tuition for one year is 100 lire. The diploma is 25 lire. Students who are War orphans, or children of War invalids, and children coming from large poor families are exempt from the payment of the fees.

The completion of the "*Avviamento al Lavoro*" in the sections of industry or commerce,³ and an additional preparatory year will admit to the Commercial Institute.⁴

A second route that admits to the Commercial Institute is the completion of the four years' Inferior Course of the Technical Institute.⁵

The expenses in connection with the Commercial Institute are rather high. The first year the students pay 510 lire, which includes tuition and entrance examination. The second and third year, the tuition fee is 300 lire. The fourth and last year, the whole expense amounts to 750 lire. This includes the tuition, the cost of two examinations and a diploma.

The Technical Institute is divided into two sections, an Inferior Course⁶ of four years, and a Superior Course of four years.⁷ The former comprises Italian, Latin, and one foreign language, history

¹ The war spirit is being encouraged by various patriotic organizations. The following excerpt is only one of many that could be cited to show the rising tide of a consciously cultivated "nervousness," that certain of the Fascist representatives feel called upon to implant in the minds of the people:

"Perhaps the most creative contribution made to Fascist doctrine by the former Nationalists has been their instinctive and intense concern for the defence and preservation of the race. The lesson has been thoroughly assimilated, and not least by Signor Mussolini—a fact that will cause no surprise to anyone acquainted with the importance, in the Fascists' estimation, of the factor of man-power in a successful march towards political expansion. 'When to-night you return home to the cradle-side,' declared Signor Bottai to the mothers of the Abruzzi region recently, 'sing not lullabies, but hymns of war, for the babes of to-day are to be the soldiers of to-morrow.'"

Rome correspondent in the London *Times*, September 21st, 1929.

² See Numbers 8, 7, 5, and 4 in diagram.

³ See Numbers 8, 9, 5, and 4 in diagram.

⁴ See Number 11 in diagram.

⁵ See Number 10 in diagram.

⁶ See Number 10 in diagram.

⁷ See Number 12 in diagram.

and geography, arithmetic, geometry, algebra, physics and chemistry, typewriting and shorthand, drawing and general culture. The last four years are divided into three departments, agriculture, commerce, and industry. These are strictly professional schools. The leaving diploma entitles the holder to entrance to the University.

The gymnasium is divided into a lower section¹ of three years, and a higher section of two years.² The studies comprise Italian, Latin, French or English, Greek, history and geography, arithmetic and geometry, calculus, drawing and general culture.

This may be followed by the three-years' Classical Lyceum³ or the four years' Scientific Lyceum. The Classic Lyceum is a continuation of the studies of the previous five years, with a more intensive study of Greek and Italian, Italian Literature and the story of Art, philosophy, physics, chemistry, and natural science. Under the Italo-Vatican agreement of February 11th, 1929, the subject of religion is to be introduced again into all Secondary Schools. The course admits to any faculty of the University.

The Scientific Lyceum⁴ is of four years' duration. It is taken usually after the Inferior Course of the Technical Institute, when the student does not continue with the Superior Technical Course or the parallel Commercial Course.

The tuition costs, matriculation fees, and examinations for the various courses connected with the Classical Institutions are as follows:⁵ The matriculation fee for the lower sections is 60 lire; the yearly tuition is 160 lire; the examination for admission into the second section costs 50 lire. The tuition for each of the succeeding years is 200 lire. There is a final examination for which 50 lire are paid. The admission examination for either the Classical or Scientific Lyceum costs 150 lire; the matriculation fee is 60 lire; the tuition is 300 lire yearly. The final examination costs 100 lire; the Lyceum diplomas cost 300 lire.

The Teachers' Institutes comprise a lower course of four years, and a higher division of three years. The subjects of the first course are Italian, arithmetic, geometry, algebra, general culture, drawing, Latin, history and geography, a foreign language, elements of music, choral singing. Each student is supposed to have instruction on at least one musical instrument.⁶

¹ See Number 13 in diagram.

² See Number 14 in diagram.

³ See Number 15 in diagram.

⁴ See Number 16 in diagram.

⁵ The costs connected with the Classical Courses are given in full. The rates paid for all other types of schools are about the same.

⁶ This is carried out mostly on paper only.

SCHOOL PROGRAMME FOR THE ITALIAN SCHOOLS, 1929

University ¹⁰	University ¹⁰	University ¹⁰	Preparatory Year for Commercial Institute ⁹				15						
Superior Course of Teachers' Institute ¹⁵	Classical Lyceum ¹⁵	Scientific Lyceum ¹⁵	Technical Institute Superior Course	Commerce ¹²	Industry ¹²	Commercial Institute ¹¹	Mechanics ⁸	Weavers ⁷	Domestic Economy ⁴	Contractors ⁵	Commerce ⁶	Agriculture ³	14
Inferior Course of Teachers' Institute ¹⁷	Superior Gymnasium ¹⁴		Technical Institute Inferior Course ¹³					(*)				12	
	Inferior Gymnasium ¹³												

The last three years continue the studies of the first four years, adding philosophy, pedagogy, physics, and hygiene.

Religion¹ was added by the terms of Minister Gentile's Reforms in 1923, and a crucifix was introduced into every room. The new programme also reintroduced Latin for the elementary teachers. This was done in order that they might understand philosophy, so it is claimed. The apparent reason is obvious. The return to Latin is in line with the Fascist idea inculcating the spirit of the glories of an imperial Rome. It aids the doctrine which holds that educational ideals and practices should be taken out of a mystical legendary past. It reinforces the faiths of imperialistic and dogmatic standard. Besides, it strengthens the co-operation with those whose interests are largely bound up with the domination of the Church.

Further, the addition of both Religion and Latin constitutes a move that gets the whole curriculum away from the sociological basis of education, which takes life's ideals from life's experiences. The latter basis seeks the salvation of the race in terms that have been generalized out of what man has seen, felt, and rationalized, instead of generalizations based on beliefs, faiths, and the spells of legend.

After completing this seventh year the student is prepared for an examination which gives him a diploma and entitles the holder to teach in the Elementary Schools. Also, it entitles the holder to entrance to the Superior Institute for Teachers which is a regular University course. This is open to both men and women.

Two years in the Superior Institute gives a diploma which entitles the holder to become a supervisor of the Elementary Schools. Four years in this institution gives either of two diplomas, the first entitling the holder to teach history and geography, or Italian and Latin, in the Inferior Courses of the Intermediate Schools. The second diploma entitles the holder to teach pedagogy in the Teachers' Institute. It also entitles the holder to become an inspector of schools.

The Nautical School² comprises four years usually. There are five sections, each leading to some special preparation for the various official positions in the Marine Service.

The University offers courses of varying duration. The plan below gives the usual number of years devoted to the studies in the different faculties :

Letters, four years ; Law, four years ; Engineering, five years ; Medicine, six years ; Mathematics, four years ; Mathematics,

¹ The Concordat of 1929 between Italy and the Vatican introduces religion into the Secondary Schools.

² See Number 19 in diagram.

Physics, and Astronomy, five years ; Natural Sciences, four years ; Oriental languages, five years ; Modern languages, five years.

The matriculation fee for the various University faculties is 300 lire ; the annual inscription fee varies from 400 to 900 lire. The diploma fee, including the examination, is 375 lire. The tax for annual examinations is 150 lire.

(c) ADMINISTRATION AND GENERAL POLICY

At the head of the Italian school system is the Minister of Public Instruction, assisted by a Council, and general inspectors, who are composed of two groups, one for the Primary Schools and the other for the Secondary.

The members of the Council are appointed by the Minister, with the consent of the *Duce*. At the head of each of the twenty-two regions into which Italy is divided, there is a director of studies, assisted by a small council and inspectors. In every commune or group of communes there is a Supervisor,¹ who presides over a certain number of Elementary Schools. This officer and the general inspectors have been prepared in the Superior Institute for Teachers.²

Every Secondary School has at the head a director and a vice-director, aided by a secretary.

In general, the Italian Universities are self-supporting and autonomous ; however, there is State supervision, which contradicts the idea that these institutions are free from interference. At the head of the University is the Magnificent Rector (*Rettore Magnifico*).

The general policy of the Fascist Government in its direction of education deserves particular attention. It is well known that there is a systematic "limitation of the numbers of the pupils admitted to each Government School of the higher grade—Classical, Technical Institutes, and Normal Schools—whereas the so-called Complementary Schools, supplying a more modest and practical education, are open to all."³ This restriction is being carried out by means of several devices. In the first place, the tuition and numerous fees are quite high, viewed from an Italian standard of living. There are free places. About 20 per cent of the pupils in Secondary Schools get free tuition. The tendency has been to reduce the number of scholarships rather than extend them. Again, the entrance examinations are made more severe. This has its good side. Smaller and struggling schools, including some of the

¹ See p. 344.

² *Ibid.*

³ *Italy*, by Luigi Villari, Ernest Benn, Limited, London, 1929, p. 369.

Universities, are being abolished. This has already had the effect of increasing the number of private Secondary Schools, which have been placed on the same footing as the Government schools. Both State and private schools must submit their students to a board of examiners with whom they have had no previous contact.¹ Now, there are few lay private schools. In consequence, these Fascist changes favour the Church schools, which have already been able to report considerably increased numbers. The sum total of all these proceedings leads to a control of the masses by a gradual closing of the gates, and a further accentuation of the definiteness of the grip by increasing Church supervision of those who do pass to the higher standards. The claim that is made by the Fascist rulers for this policy is that it leaves the higher positions open to the pupils who show real aptitude. Further, there is no pretension that the whole people are being trained to live under democratic institutions. It is the rule of those who are capable of seizing and holding power. Justice is in the hands of the one who wields the sceptre for the time being.

The Fascist leaders hold that the Gentile² Reforms of 1923 are the most radical since 1859. The new schools are to prepare for a new leadership. Up to the time of the Fascist régime, the

"schools have been poisoned by humanitarian pacifism, wars for democracy, improvident spending, and the Wilsonian Peace."³ "If we do not succeed in giving Italy a Fascist education, in a few years we will have lost the battle, even if we have a marine, an army, and the restored finances of the State. Wars are won by men of conviction. Economic prosperity is a doubtful good when it is not accompanied by a sincere aspiration of an expanding nationalism. A school that is not Fascist is in reality anti-Fascist."⁴

"The canker of the scholastic régime that must be destroyed is the demagoguery that tries to suppress the sane and spontaneous sense of discipline to the authorities."⁵

According to Fascism, the school is the most potent instrument of civilization. In the school, the spirit and soul of the people should be formed. It should be freed from all that tends towards agnosticism, and indifference towards the ends of nationalism.

¹ There is an undeniable element of justice in this too. However, the passing of examinations makes void much of what is most important in progressive education. It leads to "cramming" rather than growth.

² Giovanni Gentile, a University Professor and philosopher, was the Minister of Public Instruction from 1923 to 1929.

³ *Il Problema dell' Educazione Nazionale in Italia*, by Ernesto Codignola, p. 242.

⁴ *Ibid.*, p. 243.

⁵ *Ibid.*, p. 224.

CHAPTER IV

THE ITALIAN VATICAN AGREEMENTS

ALL the world has been duly impressed by the Political Treaty, Concordat, and Financial Agreement which were signed on February 11th, 1929, by Signor Mussolini and the Papal Secretary of State. This was supposed to end the fifty-eight-year-old "Roman Question." From the beginning of the first reports of these negotiations a particular interest has centred on the terms that were to govern future Italian education. Further interest was developed,

"when on June 5th, 1929, Pope Pius XI issued a statement, vigorously attacking Premier Mussolini's interpretation of the agreement before the Italian Parliament and denouncing his declarations as 'heretical.' The Pope gave an interpretation of the question of education and other points directly contrary to Mussolini's, broadly hinting that the Concordat must stand or fall by the Papal interpretation."¹

The whole document is highly interesting and important; however, our interest lies in the significance that this agreement has for Fascism, and the future of Italian education.

The educational sections are comprised in Articles 36 to 40, inclusive. Their wording follows:

"36. Italy considers the teaching of Christian doctrine, according to the form handed down by Catholic tradition, as the foundation and capstone of public education. Therefore, Italy agrees that the religious instruction now given in the public elementary schools shall be further developed in the secondary schools according to a programme to be agreed upon by the Holy See and the State. This instruction is to be given by teachers and professors who are priests or religious approved by ecclesiastical authority, and who will be aided by lay teachers and professors holding for this purpose proper certificates of fitness and capacity, these certificates to be issued by the diocesan Bishop. Revocation of the certificate by the Bishop immediately deprives the individual of the right to teach. No texts will be adopted for this religious instruction in the public schools except such as are approved by ecclesiastical authority.

"37. The Directors of State associations for physical education, for pre-military instruction, as well as the directors of the *Avanguardisti* and the *Balilla*, in order to facilitate the religious instruction and care

¹ *Current History*, July, 1929, p. 541.

of the youth entrusted to their charge, will so arrange their programmes that they will not interfere with the young people's fulfilment of their religious duties on Sundays and holy days of obligation. The officials of the public schools will make similar provisions in the matter of arranging the classes to be held on holy days.

"38. The appointment of professors in the Catholic University of the Sacred Heart and in the subordinate Institute of Mary Immaculate is subject to the approval of the Holy See. The purpose of this regulation is to make certain that no one is appointed who would be undesirable from the standpoint of morality or religion.

"39. Universities, major and preparatory seminaries, whether diocesan, inter-diocesan or regional, academies, colleges, and other Catholic institutions for the education and training of ecclesiastics will continue to be subject to the Holy See exclusively, with no interference on the part of the educational authorities of the Kingdom.

"40. Degrees in Sacred Theology granted by Faculties approved by the Holy See will be recognized by the Italian State. Recognition is likewise given to the diplomas earned in the School of Paleography, Science of Archives, and Documentary Diplomacy connected with the Archives of the Vatican City."

As has already been pointed out, religion was re-introduced into the Elementary Schools in 1923. By the terms of Section 36, religion will be added to the curriculum of the Secondary Schools. The reader is asked to note the complete power of the Bishop in the matter of revoking the certificate entitling the holder to teach this subject.¹

Other points of conflict are still unsettled. The merits of the controversy can best be illustrated by presenting the principles of the youth organizations that both factions have organized, and are fostering with watchful care.

"A good deal has been written and said, especially abroad, about the suppression of the Catholic Boy Scouts. It should be remembered that in Italy the co-existence of two organizations for the training of youth in small towns—the Fascist Balilla and the Catholic Boy Scouts—was bound to lead to constant friction and free fights whenever parties belonging to the two organizations met. Moreover, had the two continued to co-exist there would have been a sharp division between the Catholics and the Balilla, and the latter would have ended by inevitably assuming an anti-Catholic character, whereas the authorities were anxious not to exclude the Catholic element nor the assistance of the Catholic clergy from the Balilla groups. In the larger towns this risk was less serious, and for a time the Catholic Boy Scouts continued to exist side by side with the Balilla in all towns with

¹ "According to present Italian legislation, religious instruction is obligatory in all elementary schools, but ample provisions are made to exempt non-Catholic pupils, on the simple declaration of their parents or their guardians that they do not wish them to receive religious instruction in the Catholic faith."—*Current History*, September, 1929, p. 1012.

over 20,000 inhabitants. It was only after the polemical attitude taken up by the Vatican over the affair of the Centro Nazionale, of which more anon, that the Government decreed that all the organizations for the education of youth must come under the auspices of the Balilla, thereby implicitly providing for the disbanding of the Catholic Boy Scouts. In the active campaign conducted against Fascism in certain circles abroad attempts have been made to prove that the movement is anti-religious, in order to secure the support in that campaign of the devout, while in other circles Fascism is held up to obloquy as the servant of the Papacy engaged in a nefarious attempt to enslave the Italian people in 'obscurantist' Clerical shackles, so as to make the flesh of the ultra-Protestants and of the more ingenuous free-thinkers creep. The truth is that Fascism and the revival of Catholicism, or at all events of a generally religious spirit, have coincided, and both are the result of a new appreciation of spiritual values, which came as a reaction to the materialism of the past fifty years. But the two movements are by no means identical, and, while containing many common features enabling them to act in harmony in various fields, each has certain features differentiating it from the other."¹

The Fascist Balilla² enrolls boys between the ages of eight and fourteen years. This organization is followed by the Avanguardisti whose ages range from fourteen to eighteen years. The Fascist party is recruited primarily from this group.

"It is not considered desirable to admit as Fascists anyone and everyone, and to-day only two classes of persons may join it—viz: those on whom the *tesse* *d'onore* are conferred, and the Avanguardisti. The former are individuals, few in number, who, although hitherto outside the party, are not only in full sympathy with it, but have rendered valuable services to the nation. The Avanguardisti are young men who have been through the juvenile organizations of the party and have just reached the age of admittance as full members. On attaining the age of eighteen, the Avanguardista is admitted to the Fascist party as a full-fledged member, thus providing an annual contingent of 80,000 new recruits, who have been brought up on Fascist principles and are filled with the enthusiasm of youth. The training of youth is, indeed, one of the greatest and finest achievements of Fascism, and the youth of Italy have been transformed for the better out of all recognition. It is on them that Signor Mussolini counts to secure the stability of the *régime* in the future, whatever may happen to him or to the other leaders of to-day."³

"The older boys (the Avanguardisti) are also taught the use of the rifle and given the rudiments of military training, while even some of the girls take lessons in marksmanship. No boy or girl is admitted to these organizations without the written consent of the parents, and

¹ *Italy*, by Luigi Villari, p. 305. This writer is an ardent Fascist; hence his remarks must be considered in the light of the "ever-ready defence."

² Balilla was the name of a small boy in Genoa, who threw a stone at an Austrian officer who had offered insult to some Italian tradition. This example is made the basis of nationalistic heroism among the boys.

³ *Italy*, by Luigi Villari, p. 198.

that no compulsion is applied is proved by the fact that out of a school population of about four millions as yet only one million are inscribed in the O.N.Balilla (600,000 Balilla and 400,000 Avanguardisti), while the latter number is large enough to prove the popularity acquired by the organization, and confidence generally felt in the utility of the training imparted by it. The well-set-up appearance of the boys and girls thus trained goes far to justify this confidence. The Avanguardisti are also the future members of the Fascist party. To-day, as we have seen, none is admitted to it except the Avanguardisti, who on attaining their eighteenth year may be admitted to it. This system is part of the general reliance on youth which is the basis of the whole Fascist conception. The party considers for its own growth and development it must rely on the rising generation rather than on the past one, and that if the youth of Italy is trained in Fascist ideals of patriotism, duty, and discipline, Fascism and Italy will inevitably become interchangeable terms."¹

The outlook has a real concern in the doctrines that are given for the meditation of these youths :

" Know that a Fascist is in part a soldier, and therefore should not believe in perpetual peace. Days in prison are always merited. Your rifle and cartridge box are given to you not for idle fooling but for use in War. Mussolini is always right. One thing should be dear to you above all else, the life of the Duce."²

The prayer of the Avanguardisti begins with an appeal to God and ends with a blessing to Mussolini, " in the adored name of Benito Mussolini, may he be blessed " (*Nel nome adorato di Benito Mussolini, benedici*).³

The Pope has taken strong exception to the war spirit which the youth is fostering. It is one of the points between him and the *Duce*. The Pope says that the programme does not tend toward peace and internationalism, therefore it is un-Christian.

There are corresponding organizations for the girls, one for those aged six to twelve, the other thirteen to eighteen. The first are *Piccole Italiane* and the latter are called *Giovani Italiane*. There are 364,000 in the former, and 66,000 in the latter. Their programme covers games, religion, home aid, visits to monuments and museums, evening courses in sewing and cutting, and domestic economy.

A fresh dispute arose on September 15th, 1929, between the Church and State as a result of some remarks made by the Pope to some Italian pilgrims. He resented the supervision of the Catholic organization, Gioventù Cattolica, which is a young men's organization. The Fascists deny that these Catholic youths are subjected to

¹ *Ibid.*, pp. 370-71.

² *Almanacco Scolastico Nazionale*, 1928-29, p. 618. This book is an official guide, used by the students and staff.

³ *Ibid.*, p. 617.

persecution, but do not deny the existence of "watchmen" stated by the Pope to be distributed among the ranks of the Catholic youths. Further, the Fascist point of view holds that inasmuch as this Catholic youth movement is political, it is in need of surveillance. In the opinion of the writer, this issue is just the perpetual recurrence of the old question of rivalry as to the final supreme arbiter, the Church or the State. It is quite insoluble along the lines on which the conflict is being staged in Rome. It is a slumbering fire, that can never be extinguished, except by the refreshing outpourings of political, economic, and ethical internationalism. Thus far neither of the two camps is equipped to furnish the levies that can scale these heights of self-appointed dictatorship in the realms of the secular and religious world.

Finally, the conflict on religious teaching in the schools must be regarded as a compromise in which the Church is the winner for the time being. Signor Mussolini tried to have more scientific training, based on the evidence of material truths. Especially did he object to having miracles taught. However, the Pope contended that one may learn scientifically up to a certain point. There, material evidence stops. From there on, one must accept on faith those things that the senses can no longer demonstrate or uphold. Unfortunately the *Duce* supported his theories by quoting from a book which was forbidden by the Church. This the Pope resented. Signor Mussolini had all of his replies to the Pope published, but shortly after he had all the books bought up. This closes the incident for the hour. That conflict, however, is not settled.

Any teaching, such as evolution, or any doctrine interfering with the ideas of the Catholic faith is not supposed to be taught. There is real doubt whether this order can ever find rigorous enforcement in the Higher Schools. Some of these perplexing difficulties have had their counterparts in some parts of the United States within recent years.

PART SEVEN

THE UNION OF SOCIALIST SOVIET REPUBLICS

CHAPTER I

A LAND OF CONTRADICTIONS

ALL the world is eager to hear the latest word on the activities of the Soviets. For a decade public opinion in the outside countries has been in a constant state of ever-changing confusion, and still another ten years must elapse before there can be the slightest hope of anything approaching real clarity. 'Russia is a land of unmeasured contradictions. It is fairly safe to state that nearly everything that anybody has said about that country is true, at least in a general way. This applies to both the pessimistic and the optimistic reports.) The conclusions of the observer will always be determined by the degree of isolation and independent character he accords to any event under consideration. As the case now stands, no country in the world affords a larger field in which an investigator could easily cite a considerable number of happenings in the realm of political, economic, and educational transactions that would go far towards supporting any preconceived view of world order. In the opinion of the writer by far the greater part of all the findings and reports both by Russians and foreigners are of this character.

As an illustration, the well-known A. Lunacharsky, the head of the People's Commissariat of Education, states in a departmental booklet :¹

" In ourselves and all around us on the educational front nothing is absolutely fixed. We are still in a period of change." This is not, however, a period of mere programs and blind groping after unknown objects, but a period of the development of plans already formed. If, as we have developed our program, we have found changes and improvements necessary, it has only been in detail, and though some of these changes have been of considerable magnitude, they have not affected the main lines of our ideas or actions. The general character of contemporary popular education in Russia is already sufficiently

¹ *Public Education in the R.S.F.S.R.*, State Publishing House, Moscow, 1928, p. 3.

developed to excite great interest in foreigners. The visits of delegations of foreign teachers have convinced me of this. These foreign delegates were not blind and they criticised as well as admired our work. At the same time they perceived that ninety per cent of our failures were the result of the poverty from which we have not yet emerged. They realised that the organism is healthy, if undernourished, and were profoundly interested in the nature of the organism."

The reader is asked to note the tone of certainty that the quotation implies. From now on it is merely the development of plans already formed. The delegations of foreign teachers "realised that the organism is healthy."¹ Now the studies and observations of the writer do not warrant any such conclusion. Nothing that has transpired during the last decade can be regarded as anything more than transitory, nor do the present forebodings indicate anything else than that the whole system is in an experimental stage of the most tentative order. The very economic, political, and ethical foundations are still on trial. The final judgment still awaits nature's laws of the survival struggle as well as the undecided opinions of the nations.

¹ The Soviet educationist is quite correct in believing that the Russian educational reforms enjoy the fullest sympathy at the hands of the liberal educational writers and teachers in all countries. A perusal of the literature on Russian schools by the various delegates of any one country, such as the United States for example, exhibits a hopeful and charitable attitude in all observations and conclusions. This applies particularly to the educational studies made by Dewey, Lucy L. W. Wilson, Jessica Smith, Washburne, Nearing, and Counts.

CHAPTER II

AN ECONOMIC CHALLENGE

THE territorial size, the population, and the coming industrial expansion of Russia make that country a gigantic power and influence that cannot be ignored by other nations.¹ In area, the U.S.S.R. comprises 8,144,000 square miles, or nearly one-sixth of the habitable area of the globe. Every economist points out its enormous resources in water power and coal. Russia ranks third in the oil production of the world, whereas in timber she leads all countries. Her deposits of gold, platinum, and manganese are very considerable. As to the soil, no one would even pretend to predict the limits of the agricultural products that are potentially possible through the application of scientific farming.

The present population is estimated to be about 150,000,000.² The form of government³ itself, aside from all economic considerations,

¹ In this connection we are thinking of the questionable wisdom of non-recognition on the part of the United States, and the long severance of diplomatic relations with Great Britain. The Conservatives of the United States and Great Britain were quite willing to accept the Czar and all the activities of that tyrannical régime. Both accept the Fascisti now, though in theory and practice what is being carried out in Italy to-day is a complete denial of all the liberties and guarantees for freedom that Anglo-American democratic traditions claim to hold dear. Why this great effort to hold up the Soviet as the horrible example! No nation can be responsible for the moralities or immoralities of another nation. Besides, practically all influence is lost by the enforced separation. The hold on the Soviets would be so much greater if American and British governments dealt with them. States that are sure of their own political, economic, and social justice have nothing to fear from the propaganda of the external world. Error is quite easily dissipated by complete exposure to the light.

² The present area and population represent 72 per cent and 93 per cent respectively of the figures that obtained in the old Czarist Empire.

³ "The Union of Socialist Soviet Republics (U.S.S.R.) is so far the only State that is based not on bourgeois principles of private property, but on the principles of the Socialist commonwealth; it is thus distinguished in its very nature from all other states in the world.

"Any nation may join the Union, and similarly any of the allied nations may freely secede from the Union, for it is a Union that is perfectly voluntary. This Soviet Union is a federation of different nations, differing from all existing federal states, for the latter are only based on the federation of casual territorial units, mostly of one and the same nation.

"The Soviet Union comprises at present the following allied Republics; the Russian Socialist Federated Soviet Republic (R.S.F.S.R.), the Ukrainian

is certain to require a long period for internal adjustment, and a considerable interval must elapse before such strange combinations of economic, political, and social relationship can make themselves understood in the circles of responsible leadership in the outside world. The peril arising from the persistent refusal to accord the Soviets any kind of consideration merely exaggerates their extravagances, and will end most likely in a day of harder reckoning for some of the States of the world. In this connection, the writer wishes to emphasize his belief that the new forms in government and educational ideals, and even method have a great deal that deserves to be sympathetically studied. It is one thing to accept the Soviet economic and political answer to the injustices of past centuries ; it is quite another thing to be wilfully blind to the terrible grievances which they have pointed out in the present-day economic order of exploitation, social extravagance, and worship of superstition and legend in the civilized States of the world. The Soviet régime has at least this unmistakable merit. It reveals powers and potentialities and a desire for learning, betterment and amelioration on all cultural lines, that were believed to be wellnigh wholly non-existent less than a generation ago.

Soviet Republic, and the Turcoman Socialist Soviet Republic."—*Guide Book for the Soviet Union*, issued by the Society for Cultural Relations of the Soviet Union (1928), p. xxx.

There are fourteen other nations that are formed into autonomous republics. Eleven of these are attached to Russia proper (R.S.F.S.R.). The other three are under the protection of Ukraine. These fourteen Republics are less advanced from the political and economic points of view and hence are deemed incapable of sharing equal responsibility with the first. Then there are thirteen other so-called autonomous areas, which are only beginning their national development. They have been granted an even smaller measure of self-government. It must not be forgotten that the whole U.S.S.R. is composed of one hundred and eighty-two nationalities, and that one hundred and forty-nine languages are spoken. Many of these nationalities are six thousand years behind the twentieth century. To support our contention that the economic challenge of this reorganization holds an importance for our times, the writer quotes from Dewey : " the outstanding fact in Russia is a revolution, involving a release of human powers on such an unprecedented scale that it is of incalculable significance not only for that country, but for the world."

CHAPTER III

THE SYSTEM OF PUBLIC EDUCATION

(a) AN ECONOMIC AND POLITICAL PROGRAMME

In no country is it possible to appreciate and understand the school curriculum and administration of educational affairs without a deep insight into the prevailing modes of the economic and political régime. This is especially true in the case of the Soviets. With them the school is the most powerful instrument for promulgating a preconceived philosophy of life. They believe that they know that capitalism is dying. Already they have begun to anticipate the inevitable change of leading the toilers of all nations to form a Communist Society. They believe that the present world of injustice and chaos leads inevitably to Communism.¹ During the era of transition it has become necessary to call into existence a "dictatorship of the Proletariat."

Stalin has set forth the ideal of this new order in these words: ²

- (1.) No power in private hands over the basic means of production and distribution—everything will be under the collective will.
- (2.) No classes. The toilers of industry and agriculture will be united into one stratum of toilers.
- (3.) No great state power, but free associations of toilers with national planning so as to effect the greatest economies.
- (4.) A development of the technique of industry to the highest point.
- (5.) No contradistinction between town and village. They will be united into one economic and cultural organization.
- (6.) That the principles of distribution will follow those laid down by the French Communists years ago—to each according to his need, from each according to his ability.
- (7.) The maximum development of culture and art.
- (8.) That since there will be no economic need all talented individuals and scientists will have every opportunity to develop their abilities.
- (9.) A world system of economics. When there are no longer capitalistic states, then armed force will be done away with.

¹ In this connection, we are interested to learn that the Fascisti have not the slightest doubt that the breakdown of democratic Society leads inevitably to Fascism. Hence in Italy the great "truth" of Fascism is imposed upon their schools.

² Quoted from *Soviet Russia in the Second Decade*, pp. 142-43.

In accordance with the above plan property has been nationalized. State production is already 90 per cent of the total. The membership of the co-operatives is now about 35,000,000. They handle 55 per cent of the wholesale and 65 per cent of the retail trade. The Consumers have 85,000 stores. An immense army of 10,000,000 persons administer the Soviet State. It is clear that such a phenomenal transformation of economic society sets the controlling motives of the school system.

The class character of the Soviet Government is very pronounced. In fact the official title: "The Workers' and Peasants' Government," shows in itself the dominating note that permeates the whole system of politics. This is demonstrated at every turn in the school system. The children of the poor have the first choice of places in the school. If there are too many pupils for the given accommodation, then it is the children of the "bourgeois" that must remain out of school.¹ "Toil" is the basic word. The talk against the "exploiting" classes has become almost a fetish with them. Those who employ labour for gain, those who live on rent or interest, are excluded from the franchise. To this same category of the disenfranchised belong professional religious workers, monks, criminals, and the former Czar's police.

The representation in the government is occupational, not territorial. The elections are carried on in the factories, or in the Trade Union headquarters. These same centres are used extensively for general and especially for the political education of the masses. Every village elects its local Soviet or council on the basis of one deputy to one hundred inhabitants. These councils carry on a great deal of educational work. They have installed literary, agricultural, and dramatic clubs, besides courses of lectures on hygiene, especially on tuberculosis and venereal diseases. The writer was especially impressed by the determined drive that certain of these clubs are making against the use of alcohol and tobacco. The reader must understand that every phase of life is ruled from some centre of toil. Education is no exception.

(b) THE EDUCATIONAL IDEAL

The hopes and aims in education for the whole U.S.S.R. (Union of Socialist Soviet Republics) can be well illustrated by quoting from the constitution of the largest of the Republics—R.S.F.S.R. (Russian Socialist Federal Soviet Republic). The words of the constitution are: "For the purpose of guaranteeing the population

¹ *Women in Soviet Russia*, by Jessica Smith, p. 72. This looks innocent enough, but behind the scenes there is undoubted evidence of persecution.

an actual approach to knowledge the Russian Socialist Federal Soviet Republic makes it its task to provide the workers and the poorest peasants with a complete, all-sided free education."

The R.S.F.S.R. has set forth the problem in the following terms :¹

- (a) The development of people's economy on the basis of the problems of Socialist construction and particularly the increase in the productivity of labour both in the city and the village ;
- (b) the social-political education of the masses in the spirit of Communism ;
- (c) the development of the national culture of the peoples of the R.S.F.S.R., as a basis of general human culture.

In meeting these problems at the basis of constructing the system of public education of the R.S.F.S.R. it is resolved :

- (a) To correlate general education with productive work and participation in social-political life ;
- (b) to supply the needs of the people's economy in workers of various vocations and various qualifications ;
- (c) To adapt the system to the conditions of toil and custom of those strata of the toiling population which it serves and to the special needs of the territory where it is operating.
- (d) The establishment of the closest possible contact between social and vocational education.
- (e) To attract to the practical construction of public education the broad masses of the toiling population as well as the pupils themselves as a necessary condition for the success of this construction.
- (f) To establish, together with actual continuity between each of the grades of the school education, a certain completeness in each of the grades, in the sense that they provide knowledge and practical habits, since under the conditions of the transitional period, we have a situation where each successive grade is attended by a continually smaller number of pupils.

In granting equal rights to all citizens independent of their racial and national adherence, the Soviet Government pursues the policy of giving to each nationality an opportunity to be instructed in its mother tongue,² to develop the culture of the nationalities inhabiting the R.S.F.S.R., and pays special attention to the education of the culturally backward Eastern and Northern nationalities, which by the Czarist Government were kept in complete darkness and ignorance. The tempo of developing a net of educational

¹ *People's Commissariat of Education*. Bulletin in the R.S.F.S.R. Public Ed., pp. 9-10.

² There are exceptions to this tolerance. The writer found that in the Volga Republic, which is largely German, teaching in the native tongue is practically held up. That whole region is in a state of more or less political and cultural persecution.

institutions for the culturally backward nationalities of non-Russian speech is considerably higher than the general rate of extending educational institutions. In accepting students for general educational institutions, particularly to the Higher Schools, representatives of the culturally backward nationalities are enjoying special privileges.

In all educational institutions of the R.S.F.S.R. with the exception of institutions for defective children the co-educational¹ system is everywhere introduced.

Finally, another general characteristic of all types of educational institutions is the prohibition of punishment of the children. The use of physical punishment of children no longer exists in the R.S.F.S.R.

The principal divisions of public education are: (a) Social education, (b) professional education, (c) political education, (d) science, art, and museum work, (e) the press and publication.

In the opinion of the writer, the greatest single merit of the whole Soviet régime is its effort and sincere desire to have the masses educated.² Krupskaya, the widow of Lenin, who is highly respected, may be said to have given expression to the popular attitude:³

"Comrades, men and women workers, men and women peasants: I have a great favour to ask from you. Do not pay external respect to Lenin's personality. Do not build statues in his memory. He cared for none of these things in his life. Remember there is much poverty and ruin in our country. If you want to honour the name of Lenin, build children's homes, kindergartens, schools, libraries, ambulatories, hospitals, homes for cripples and other defectives."

In the pre-revolutionary days education was reserved for the privileged classes.⁴

¹ "The hangovers of the past make it difficult even now to induce parents to send girls to school, and the national republics are the only places in Russia where an exception is made to co-education and separate girls' schools are permitted."—Jessica Smith, *Women in Soviet Russia*, pp. 80-81.

² In this lies the potential saving grace of the whole Communist order. In spite of this undoubted merit, however, there is no reason to believe that the present programme has the slightest chance of ever becoming permanent. No educated people would ever accept such domination. A wider and deeper dissemination of knowledge would bring with it greater individual differences.

³ L. L. W. Wilson, *New Schools in New Russia*, pp. 22-23.

⁴ *Ibid.*, pp. 43-44.

"At the beginning of the nineteenth century the Ukase of Alexander I, reaffirmed by Nicholas I, forbade the admission of peasants to schools higher than parish and district schools. Later, they were restricted to parish schools. Knowledge is useful only when, like salt, it is used and offered in small measures according to the people's circumstances and their needs. . . . To teach the masses of the people, or even the majority of them, how to read will do them more harm than good, said the Minister of Education to Alexander I."

The present-day zeal and concern for all humanity stand in high contrast to the pre-revolutionary days.

The educational ideal is one of non-compromise :¹

"Soviet education is entirely dominated by the Marxist conception of the universe and in all its parts it reflects the social organisation of Soviet lands. Therefore it is impossible to accept or reject it in part. The fundamental philosophy must be accepted or rejected and with it the whole educational aim. . . ."

"The 'fathers and mothers of October' (i.e. the October Revolution) wish their children to continue the struggle for labour ideals—that is the struggle for Socialism and Communism. Our country has made the first step along the road of constructive Socialism, and it is necessary to prepare both youth and adult for the continuations of this construction."

The reader is asked to bear in mind that the outstanding emphasis in every type of school is placed on collectivism. It is as cardinal as any form of faith in a religious creed. They know that the collectivist doctrine is absolutely right. For that reason no rival or contradictory point of view can be tolerated ²

"Collectivism in the form of self-government is strongly developed in our schools and in the organisations of Pioneers and Young Communists. Children live and develop freely but in an atmosphere of collectivism; they absorb the spirit of the worker class from their neighbour citizens. In the general direction of a pupil's life, none of the Youth organisations makes use of special rules. Authority rests on the obligation of a citizen towards his (the child's) Collective—nothing further. The elements of self-government are found in all children's organisations, even the kindergarten."

The programme is materialistic and quite anti-religious.³

"Our education is MATERIALIST in the Marxian sense. It clears away all that is mystical or religious in the approach of life's phenomena and requires a logical approach which demands a synthetic study of all movement and change and a recognition of inter-connection and inter-dependence."

The class character is further emphasized in the statement :⁴

"Soviet education is the education of a working class struggling with all its might to build the Socialist Society."

¹ *Basic Principles of Soviet Pedagogy*, by A. Pinkevitch, President of the Second Moscow University, "The New Era," January, 1928, p. 16.

² *Ibid.*

³ *Ibid.*

⁴ *Ibid.*

(c) THE SCHOOL ORGANIZATION

The People's Commissariat of Education at Moscow supplied the writer with the diagram below, which indicates the system in the R.S.F.S.R.

The diagram shows that the system is based upon a programme of nursery and kindergarten education.¹

It is estimated that there are about 100,000 children in these free schools. The interest in this type of education is stimulated not only by concern for the child, but more particularly with a view to giving the mothers freedom from home cares. This enables them to participate more actively in the social and economic world. The claim is made that kindergartens have been organized even in the country, but there seems to be no real evidence that this has been done.

The regular school contemplates a four-year course for children of eight to eleven or twelve years of age. This is followed by a school of the second grade that embraces a five-year course which is divided into a first division of three and a second of two years. Economic poverty makes necessary the temporary and shorter courses. In time it is hoped to raise the required age to seventeen years for all.

The following table gives the number of schools, and enrolments of pupils in salient years since 1914 :—

	Elementary Education.		Secondary Education.	
	Schools.	Pupils.	Schools.	Pupils.
1914-15 . . .	104,610	7,235,988	1,790	563,480
1920-21 . . .	114,235	9,211,351	4,163	564,613
1921-22 . . .	99,306	7,918,751	3,137	520,253
1922-23 . . .	87,559	6,808,157	2,478	586,306
1923-24 . . .	87,258	7,075,810	2,478	586,306
1924-25 . . .	91,086	8,487,110	1,794	710,431
1925-26 . . .	101,193	9,487,110	1,640	706,804
1926-27 . . .	108,424	9,903,439	1,708	784,871

¹ "Social obligations are introduced as early as possible in the form of play, the children taking turns being 'on duty'—helping to lay the table, pass the plates around, and clean up. Their little aprons are made so they can pull them on themselves, the cribs are built low so that they can climb in, towels and tooth brushes marked with a sign they can recognize as their own, wash basins placed within their reach . . ."

"The teachers are expected also to work with the mothers and try to transform the home environment along sanitary lines at least. The basic aims of all the pedagogical work with your children, according to Bibanova of the Mothers' and Babies' Department . . ."

"To develop collectivism; to give them a real representation of the world; to establish sound hygienic and working habits, and to train them to help themselves."—Jessica Smith, *Women in Soviet Russia*, pp. 74-75.

Number 15 in the diagram will need elucidation.¹

"These are emergency high schools for adult students whose earlier education was neglected. They are equivalent to the old gymnasia so far as their place in the educational scheme is concerned. Their aim is to prepare for the universities or for a higher technical college. But at this point all resemblance ceases. Instead of the well-bred, carefully trained youth of the *intelligentsia* and *bourgeoisie*, the Refac students are all of them either children of the proletariat or else of peasants. They range in age from 18 to 30 years. Their preparation is various and, from the academic point of view, often quite inadequate. The first students were nominated either by a trades union or a peasant group, and entered without examination of any kind. Some of them were barely literate, and yet the attempt was made to prepare them for the higher schools in three or four years instead of eight. Of course, many fell by the wayside, usually into lower technicums."

Number 20 may need clarification.²

"The revolutionary government is suspicious of the old intellectual class, yet it recognizes fully the need for the services of this class. It is therefore striving to bring up a new intelligentsia whose members will keep faith with the Revolution. The workers' faculty is a unique institution which has been specially created for this purpose. It is one of the most interesting institutions thrown up by the Revolution. Its object is to open the doors of the university to selected workers and peasants who have been denied the ordinary educational opportunities. It is normally a three-year school and its programme is organized with a view of preparing its pupils for the entrance examination of the university. The programme is rigorous and the examinations severe, but through this institution some eight thousand workers and peasants are being prepared each year for the higher schools. The government no doubt is gratified that advanced educational opportunities are thus being extended to those classes, but it is certainly much more concerned with the fact that a technically trained staff which may be trusted with the organization of life in a Socialist State is being developed out of the ranks of the proletariat."

Unfortunately the attendance is now falling off. Lack of real interest is the assigned cause. It is easy to excite the enthusiasm of workers and peasants with the glamour of getting a higher education. The idea is appealing, but it requires a patience that not many are willing to give. However, such a psychology is not unique in Russia. The masses in most countries are not too keen about helping themselves. It is so much easier to have things handed over.

The writer believes that all the other divisions of the diagram are self-explanatory through the title of the group. It is worth noting that before the Revolution only 50 per cent of the children

¹ L. L. W. Wilson, *New Schools in New Russia*, pp. 78-79.

² *Soviet Russia in the Second Decade*, pp. 279, 280.

were taught in school. At present 78 per cent are in school, and 100 per cent enrolment is expected by 1933-34.

There is an undoubted growth in other educational establishments as is illustrated by the following table :—

	1924-25	1925-26	1926-27
Workers' Clubs	5,976	6,015	5,637
Urban	2,845	3,440	3,149
Rural	3,131	2,575	2,488
Rural Reading Rooms	21,371	24,627	21,758
Libraries	9,736	22,163	19,038
Urban	5,301	6,315	5,226
Rural	4,435	15,848	13,812
Museums	841	792	846
Urban	734	703	733
Rural	107	89	113

Nothing is more commendable in the whole educational plan than the serious and determined effort to wipe out illiteracy. This virtue will cover many other sins, and in time is calculated to rectify many extreme practices of intolerance that obtain now. It is estimated that 65 per cent of the male population over seven years of age in the U.S.S.R. is illiterate, whereas the proportion reaches 87 per cent among the female population. Of course there is a wide divergence in the different republics and territories. There are about 18,000,000 below the age of thirty-five unable to read or write. Lenin hoped to have Russia reach 100 per cent literacy by 1927. The much discussed five-year plan¹ states that illiteracy must not exist below the age of thirty-five years for the population in general, and for industrial workers below the age of fifty. They have set the year 1933 for the fulfilment of this project. This year (1929-30) they expect to teach 4,000,000 adults in the R.S.F.S.R. to read and write. Of this number about one-third will be taught in the State Schools, the other two-thirds by societies called "Down with Illiteracy," and also by the Red Army men. The reader will appreciate the exceptional burdens of this stupendous task when he learns that in quite a few of the nationalities it has been necessary to create an alphabet. In concluding this part of our topic it must be observed that the campaign for "liquidating illiteracy" has resulted in a wave of pseudo-knowledge. Unfortunately it has given some the idea that they are educated when in reality they are not.

¹ In 1927, the Supreme Council decided on a period of five years in which to industrialize Russia. It calls for the doubling of the industrial output in five years, also an expenditure of three and one-half billion dollars on road construction, development of power, and the like. The campaign "Down with Illiteracy" is a part of this great scheme.

(d) THE PIONEER SOCIETY AND THE COMSOMOL

The youth organizations make a deep appeal upon the visitor. By virtue of their large membership and the zeal and almost Puritanic character of their ideals, they are destined to exercise an influence that may pass the Russian frontiers. The former of these groups described above is composed of boys and girls between the ages of ten and sixteen, and their membership is in excess of 1,800,000. The second organization, the Comsomol (Young Communist Party) enrolls 2,000,000 in its ranks. Their ages range between sixteen and twenty-three. In organization both resemble the Communist Party itself.

The writer chanced to be in Moscow in the summer of 1929, when a Convention of delegates from this organization of the whole U.S.S.R. met there. They numbered about four thousand. This is a powerful propaganda force for Communism.

At the base of the structure is the "cell" composed of a group of about ten boys and girls. They choose their own leader. Meetings are held at least once each week. All sorts of political topics are discussed, papers are prepared, and debates are staged. It must be evident that there can be nothing very profound undertaken; however, the writer must testify that in spite of certain unfortunate aspects, he saw nothing in Russia that seemed more hopeful for a real future. These young people are serious and evince a remarkable mental capacity.

The writer made inquiry as to the chief tenets that bind them together. There is an extensive social programme, which includes hikes, and an effort to see the outdoor world. Then, there are numerous activities, such as music, art, chess, radio, and a long list of similar diversions that form the basis of the organization of a cell. The reader will be impressed by the information that all are solemnly pledged never to drink alcoholic liquors or vodka; they also take the pledge against smoking. These are life promises.

The Commissariat of Education at Moscow took what seemed to be an exceptional pride in informing the writer that a delegation of these Pioneer children called upon the well-known Bukharin some five months ago to ask him to give up smoking. The children explained that inasmuch as he was the great idealist among all the present-day Communists, it behoved him to give a perfect example to the youth. The idea originated wholly with the children.

The great Soviet leader promised the children to take the pledge.

Three months afterwards, they sent another delegation to ask him if he was keeping his word. He assured them that he was happy in keeping his obligations with them. The youth of other lands are asked to consider wisely and well the immense economic and hygienic advantages of these Puritanic resolves!

Again, they are all pledged to observe correct relations as to the sexes.¹ The boys and girls appear to have a normal and healthy attitude toward each other.

The fourth point may surprise the reader. They are also definitely enlisted in a campaign against all religion. On Christmas Day, Easter, and many of the Church holidays, the Young Pioneers stage a special programme against religion and superstition of all kinds.²

An interesting phase of the Young Pioneers' programme is the two-months' life in a summer camp each year. Their expenses are paid by the workers' organizations and the State. During this period much of their time is devoted to helping peasants harvest their crops. In this way, the children are said to be taught to be co-operative. It is a conscious effort to develop the collective mind.³

¹ In this connection the writer must observe that he was most favourably impressed by the conduct of the thousands of Russian people in the rest and recreation parks. Nowhere in Europe or in the United States would one find better conduct. The writer visited these parks in Leningrad and Moscow, as did also a number of other American observers. It was unanimously admitted that the Russian park conduct was really better than what would obtain in their own country under similar circumstances.

² This anti-religious campaign is being pursued with great vigour. In the schools, the children learn that there is no God. The story is told that the Education Officer in Moscow went into a schoolroom and asked the question: "Is there a God?" There was a unanimous response: "No." Then he asked: "Are there witches?" A group of the children replied: "Oh yes, there are two in our village." The teacher had taught them that there was no God, but had neglected to say anything about witches. A high-class authority in Moscow related an incident to the writer that in Siberia three thousand people were converted to Atheism in one week, and then converted back to Christianity and baptized the week after. The London *Times* of September 14th, 1929, remarks: "The Soviet authorities in the Tver district have staged a 'revolt of children' against what they call the pernicious influence of sectarian propagators of religion. More than one thousand children assembled and passed a resolution urging determined action against the local preachers, and handed the Soviet authorities a petition requesting repressive measures. Several thousand parents also attended a meeting at which the expulsion from their dwellings and from the trade unions of all 'Evangelicals' was demanded. According to Soviet reports, the 'Evangelicals' entirely opposed the demonstrators, and a fight ensued, in which many anti-religious demonstrators were beaten."

³ Incidentally it probably has the effect of helping to win the peasants for Communism. Up to the present most of the evidence seems to indicate that the great majority of the agricultural class are either definitely opposed or at least lukewarm toward the whole collective idea.

Besides the work, time is found for definitely organized play and hikes. They take their musical instruments and some books with them. In short, there is every evidence that they carry on in these camps a highly commendable form of associated living.

At the age of sixteen, the Pioneer may become a Young Communist. However, he will have to have a good record of conduct, and must be qualified to pass an examination to show that he understands and appreciates the doctrine of Communism. Of the present 2,000,000 Young Communists not all have been Pioneers, some having already been over sixteen years of age before their attention was directed toward either of these movements. Something of an exception is made with them in regard to drinking and smoking. However, no Young Communist drinks or smokes if he was previously a Pioneer. In no case will the Young Communist group leader smoke while with the group. It seems well to lay considerable stress on these modes of conduct. In such lies a great deal of the future strength of the Soviets. Strong and clean physical bodies, habits of economy, and attitudes of responsibility toward the neighbour will insure the continued existence of any nation. In time the system may be relied upon to correct its own extremes.¹

(e) THE TEACHERS AND THEIR METHODS

There seems to be a great deal of indefiniteness and variation in the preparation of the teachers. Less than one-fifth of the elementary teachers have completed a course at a school of the second grade, whereas about one-half of the secondary teachers appear to have graduated from the Higher Schools. In Leningrad there is a Pedagogical Institute for training teachers in the Secondary and Higher Schools. It has an enrolment of four thousand students.

¹ In this connection it will be of interest to note that the Soviet Government is taking definite steps to encourage sobriety and healthy living among the adults as well as among the children. The five-year plan proposes to reduce the State production of alcohol to one-third by 1933. In time it is hoped that the habit of the use of alcoholic drinks will disappear entirely. There is no advertisement of liquor and tobacco to be found anywhere. On the contrary signs against smoking and placards showing the evils of drink are scattered about in profusion.

The London *Times* of September 14th, 1929, states: "The Commissariat of Finance has already altered the five-year plan by authorising the State Spirit Trust to increase the output of State vodka originally sanctioned for the present year by 12 per cent. It has also permitted the re-opening of all the shops for the sale of vodka which were recently closed under the short-lived anti-vodka campaign, as well as the opening of 200 new vodka distributing centres. A workmen's delegation has visited the Gosplan (State Planning Organization) and Briukhanoff, the Finance Commissar, to protest against this new policy."

There are pedagogical technicums¹ for the preparation of teachers for the country schools.

Within the last ten years the outside world has heard much about the extension of experimental schools in Russia.²

The Dalton plan and various laboratory methods were introduced, but have been practically abandoned, partly because they were found to be too expensive. For the same reason it is wellnigh inconceivable that any great amount of experimental work could be carried on anywhere in Russia. The people are poor. They lack school houses and equipment of the most essential type.³ Practically all so-called experimental practices have been abandoned in favour of what is known in Russia as the "complex method." This system centres its work in its relations to physical forces and natural materials on the one side, and in the relation of work to all social and political institutions on the other. As an educational method it has much to commend it. It requires highly trained teachers to make it function successfully. Such teachers are not numerous in Russia. The result is that the complex system is largely a paper method. The new teachers are not prepared for it, and the old teachers are supposed to lack the ideology necessary ever to acquire it.

As to the salary of the teachers it proved quite difficult to get anything like accurate information. It seems evident that there is a steady improvement. Officially it is claimed that for 1928-29 the salary for village teachers of the first class was 55 roubles per month.⁴ However, conversations of the writer with some teachers both in Leningrad and Moscow brought out that there are some who evidently get considerably less. By 1932 the tentative school budget

¹ The completion of seven years of the public unified school course admits to the technicum.

² Supt. Washburne says: "I do not think any other nation in the world has so generally established experimental schools."—"The Good and Bad in Russian Education," in the *New Era* for January, 1928, p. 11. The experimental school idea is heavily exploited in the writings of Lucy L. W. Wilson; see *New Schools in Russia*; also Dr. Scott Nearing seems to have been impressed by the experimental practice. "Every idea that I met with in the Soviet Elementary Schools (with the possible exception of the forms of student organization and of school governing committees), I have met with in experimental schools elsewhere. But in the Soviet Union, the ideas are being tried out on whole populations. From the experimental work that is now being carried on around them, the new Soviet educational system is growing up."—*Education in Soviet Russia*, p. 50.

³ The Central Government does support a number of model schools. The State also supports the Universities. However, nearly all the regular schools are supported locally.

⁴ A rouble is equivalent to the American half-dollar. Living costs, shoes, clothing, and the like are apparently twice those in America, whereas living quarters are very cheap.

for the R.S.F.S.R. calls for 85 roubles as the salary of a village teacher of the first class. The teacher gives time for twenty-four hours per week. Besides the salary the teacher in the village is provided with living quarters, or failing that, 10 per cent is added to the salary. At the end of five years a 15 per cent increase is planned. After twenty years, 60 to 100 roubles more is to be added. After twenty-five years of service, the teacher is to be pensioned at two-thirds the salary. Besides, the teacher is given an insurance for which nothing is paid. Also, the salary is paid throughout the vacation period. There is no doubt but that a sincere effort will be made to carry out this plan. It is one of the outstanding commendable features of the school system.

(f) A STAGE OF SUCCESSIVE CHANGES

The writer has not undertaken the task of studying the Soviet system of education in completed detail. For the present that work appears to have been ably done by others.¹

Another very interesting account, *Education in Soviet Russia*, by Dr. Scott Nearing, has the special merit of clarity, though even it may be charged with being somewhat journalistic in style. Among other things Dr. Nearing states in his foreword that "nothing that is going on in the Soviet Union is more important for the remainder of the world than the work in education. The most extensive educational experiments that can be found anywhere are now being made in the Soviet schools." In the writer's opinion Soviet education is an important object of consideration for the outside world, but from a point of view entirely different from the one advocated by Dr. Nearing. The outside world is interested and ought to be duly impressed by the campaign that is going on there to liquidate illiteracy. Their undoubted desire to raise the whole mass of their people and the sacrifices they are undergoing to get it done challenge the admiration of all observers. However, Dr. Nearing throughout the fascinating little volume leaves the constant impression that there is a great deal for the outside world to learn in Russia. The same motive is evident in a lucid and valuable little volume, *New Schools in New Russia*, by Lucy L. W. Wilson. She closes her preface in speaking of the significance of the educational programme with the sentence: "No educator can afford to ignore its existence."² The writer fails to see what the outside world can

¹ See articles by Professor George S. Counts, and Superintendent Carleton Washburn's *Soviet Russia in the Second Decade*.

² In another part of the volume she states: "Soviet Russia is actually giving to the masses in its State-supported Public Schools the kind of education that progressive private schools in this country and in Europe have been

learn in the conduct of these schools. Progressive educationists in all lands, and it is hoped that this includes the writer, are looking for educational freedom. What is desired is a country where speech and press are free. Furthermore, the lowest possible accepted minimum must be a guarantee of the results of one's own individual toil. Russia affords none of these things, yet without them no real experimental work could ever be carried on. In all countries the aims of education are in a large measure imposed from above. Children are taught in the interest of classes and traditions that keep them in more or less bondage. We all recognize the evil. But what folly it appears to be to claim to have found in the land of the Soviets the Paradise of deliverance!

Again Dr. Nearing states: "The wiping out of old economic and political forms enabled them to start afresh. Probably not since the period of the French Revolution have educators been so free anywhere in the world to shape their work in accordance with current social needs."¹

It is true that the economic injustices going on in American life do form a heavy handicap against any real and close connection of the American schoolroom with the outside world. It would never do to draw the parallel for the children too closely. It would be too evident that the teacher was finding himself under the necessity of criticizing the functionings and experiences that were the daily practices of his own country.

Professor Dewey feels that the Russian co-operative has dispersed this evil. Unfortunately the Russian plan is just *another mode* of separating the toilers from their just earnings.

It is true that the American system is making and keeping millions poor all the time, and there is no evidence that the Russian system is going to be any better. When we see real evidences of change the time for citing the example will have arrived. What has actually happened is that one form of tyranny has been succeeded by another type, which is quite as persistent in imposing a predetermined political and economic form.

striving earnestly to give to the relatively few who come to them." This seems to be quite extravagant when one sees the general poverty all over Russia, the lack of adequate buildings and necessary minimum equipment for any kind of a good school, and the meagre ration of food and clothing. The wonder grows that anyone could conclude that such a country could be affording its masses in State-supported schools the kind of education that only progressive private schools in America afford. In this case the element of propaganda appears high.

¹ *Education in Soviet Russia*, p. 9.

Professor John Dewey,¹ discussing the Russian school system, has demonstrated a charitable attitude in the words :

" it is one that has opened to them doors that were formerly shut and bolted ; it is as interested in giving them access to sources of happiness as the only other government with which they have any acquaintance was to keep them in misery. This fact, and not that of espionage and police restriction, however excessive the latter may be, explains the stability of the present government, in spite of the comparatively small number of Communists in the country."

This is just another way of saying that the tyranny now practised has at least the merit that a genuine effort is being made to educate the masses. This warrants a hope that in time the self-imposed masters may be overthrown. When that day comes, it will still be sufficient time to point to Russia as the land of educational freedom. The high regard felt throughout the world for Prof. Dewey's opinion is well known. The writer observed that the Moscow educational officials were under the impression that Prof. Dewey believed that his principles were being carried out by them more thoroughly than anywhere else in the world. They took a deep pride in feeling that they had gained the approval of one of the great ones of the planet. One might easily gain some such impression from the book, from which we have already quoted.

" The idea of a school in which pupils, and therefore studies and methods, are connected with social life, instead of being isolated, is one familiar in educational theory. In some form, it is the idea that underlies all attempts at thorough-going educational reform. What is characteristic of Soviet education is not, therefore, the idea of dovetailing of school activities into out-of-school social activities, but the fact that for the first time in history there is an educational system officially organized on the basis of this principle. Instead of being exemplified, as it is with ourselves, in a few scattering schools that are private enterprises, it has the weight and authority of the whole régime behind it.

" I do not see how any honest educational reformer in western countries can deny that the greatest practical obstacle in the way of introducing into schools that connection with social life which he regards as desirable, is the great part played by personal competition and desire for private profit in our economic life. This fact almost makes it necessary that in important respects school activities should be protected from social contacts and connections, instead of being organized to create them. The Russian educational situation is enough to convert one to the idea that only in a society based upon the co-operative principle can the ideals of educational reformers be adequately carried into operation."²

Now it appears that in order to see the above picture in its true light, it will be necessary to cast some dark shadows over it. In the

¹ *Impressions of Soviet Russia*, p. 67. ² *Ibid.*, p. 84.

first instance, the writer discovered in his Russian visit that this immense co-operative movement is not at all one voluntarily entered into. It is forced by all sorts of high-power political and police pressure. The peasants must join the co-operative if they want the use of the tractor. Only those who belong to the co-operative can have real assurance of obtaining food or clothing.¹ As long as so much is really forced, and so little is really voluntarily undertaken in the Soviet co-operatives, it would appear to be a somewhat barren soil in which to plant new schools and new freedom.²

The connection of "studies and methods with social life" in the Soviet schools has evidently greatly impressed Professor Dewey. Every educationist knows that this idea is the key to the Dewey educational philosophy. It is only natural that he should have taken some pride in discovering that the influence of the whole governmental régime was behind it. However, it appears to have escaped his notice that other tenets in his educational philosophy are so completely violated that it would seem difficult to see how any educational reformer could become too enthusiastic over the Russian example as it is exhibited at present. Dewey and his followers stand squarely on the programme that educational ends must arise out of these studies and social life. Dewey says that attitudes cannot be "hammered in or plastered on." Now the Soviet School, even though committed to a kind of project method, still fails to demonstrate the aims in education arising out of the co-operative conjoint experiences of master and learner. On the contrary, in the opinion of the writer, in no country in the Western civilization, except Italy, are the ends, aims, and ideals of an educational system more thoroughly preconceived and handed over to the teacher and pupils than in Russia.

The last decade has been one of constant change in school laws and educational decrees.³ At first the Constitution of the R.S.F.S.R. granted the liberty of both religious and anti-religious propaganda to all citizens, though the teaching of religious creeds

¹ The Danish system is the example that might be cited as having been voluntarily accepted.

² Dewey states: "The factor of greatest importance seems to me to be the growth of voluntary co-operative groups." The writer to his surprise found that there was not much that could be really called voluntary in these groups.

³ At one time they decided that fairy stories must not be read at all. Later Krupskaya induced the Government to allow fairy tales for the children. New and contradictory orders are being sent out all the time regarding the Christmas and Easter seasons. Two years ago, they had two weeks' vacation, last year one week, and next year there is to be none at all, if the last order prevails. In this case it merely means that the anti-religious propaganda is becoming more violent.

was prohibited in all State and public schools where secular subjects were taught. Until May of this year (1929) there was a real hope that the measure of religious tolerance might be extended. On the contrary, the constitution was amended in May of this year. Now denominational worship is only tolerated, and only the non-Christian can carry on propaganda. For the present the censor will not allow the publishing of any religious manuscripts whatsoever. A Young People's Society or a Bible Society would not be tolerated. Only general worship is allowed. If a man has been preaching, it is possible that he may be allowed to go on, but many churches are being closed down. The writer chanced to be present in a church on a Sunday evening in Moscow when the official order to close it was being read. Many of the people in the congregation at the time had come from another church that had been officially closed the week before. It is feared that the power of religious emotion might develop into a counter-revolution. Evangelism has been eliminated. This was aimed particularly at the itinerant preacher. All forms of missionary work are suspended for the present. The number of youth that was being enrolled in the various religious sects became greater than the sum-total of the whole number in the Communist youth organizations. In order to stop the rivalry the religious societies were all disbanded.

The present moment must be described as a nervous, intense period. The Soviets feel that the whole outside world is hostile. The Chinese situation is intensifying the feeling that only military preparation can save them. The United States and Great Britain are not friendly. All military plans in Warsaw are directed against Russia. It is also felt that France is more anti-Russian than anti-German. Then, too, the great industrialization plan is creating internal friction on an unprecedented scale. All this intensifies their fears, and fires their fanaticism. Besides, the Communist Party is just now going through a "purging" which they administer to themselves now and again. This is done in order to weed out those who have shown themselves to be not quite faithful or reliable. The result of this purging simply leaves them with a higher proportion of fanatics, and often removes some really high-class talent. Some men are removed merely because they had individualism. In such cases the Party loses some of its most-needed assets.

Besides, the writer knows that the secret police are at work again. People are removed into exile, and sometimes shot without trial. That is taking place even now. That a certain part of the population is in real terror is beyond any question whatever.

Now the Revolution was necessary, and no doubt a certain

period of chaos, disorder, and even cruelty was bound to follow. Also such happenings could not be censured too severely, because just such conduct had been going on under the Czar's régime for centuries. But now we are living in the twelfth year after the Revolution and the present Government has still found it impossible to secure life, liberty, freedom of speech or the press. Instead of the granting of a greater measure of freedom we are witnessing a period of strong reaction.

Under such circumstances it does not appear to be the propitious hour for the wayfarers to be lighting their candles of freedom. It would be well to suspend judgment for a season in the hope that the glow will be brighter on the morrow.

Dewey himself seems to be taking a measure of his encouragement from some such hope.

"There is, of course, an immense amount of indoctrination and propaganda in the schools. But if the existing tendency develops it seems fairly safe to predict that in the end this indoctrination will be subordinate to the awakening of initiative and power of independent judgment, while co-operative mentality will be evolved. It seems impossible that an education intellectually free will not militate against a servile acceptance of dogma as dogma. One hears all the time about the dialectic movement by means of which a movement contradicts itself in the end. I think the schools are a 'dialectic' factor in the evolution of Russian communism."¹

We are told that the Soviets always welcome criticism. It is hoped that the writer has viewed the situation sympathetically. It would appear that no one could deny that the conditions in the Soviet lands are far better than during Czarist days. All the world must respect their sincerity. Their economic zeal has become a veritable religion with them. Their accomplishments for the masses have been prodigious. They have covered long leagues in moral and drink reforms, and such work is going on apace. They have demonstrated what most of the outside world believes not to exist at all, i.e. the desire and capacity of the peasants and toilers to rise. The writer hopes that he has in no wise been unmindful of the many worthy accomplishments of the Soviets. However, when it comes to citing the Russia of to-day as already the land of new-realized educational ideals and practices, as has been done by other educational students, the writer must ask for a somewhat longer period in which to watch the results. We can say that there is much to admire, much more to study and observe. Not until they themselves can practise freedom will it be possible to sound the trumpets of the approach of a new dawn for mankind.

¹ *Impressions of Soviet Russia*, pp. 128-29.

PART EIGHT

SOME EDUCATIONAL DEVELOPMENTS COMPARED

CHAPTER I

MEDICAL INSPECTION AND GENERAL WELFARE

(a) ENGLAND AND WALES

(1) *Medical Inspection*

For many years past England has had an efficient system of medical inspection. The Act of 1893 dealing with the education of the blind and deaf, and various Acts from 1895-99 (dealing with education for the defective and epileptic) were the outcome of the humanitarian movement of the nineteenth century. In 1908 there came into being compulsory medical inspection¹ which was made more effective by the Act of 1914.

Medical inspection is both central and local. Each of the 317 areas for Elementary Education in England and Wales has its full-time or part-time school medical officer. In addition to these there are 524 assistant medical officers and 338 specialists. The number of nurses employed is 1184, of whom 558 devote their whole time to the school medical service. These figures are useful as giving an idea of the comprehensiveness of the English school medical service.

There exist also Open-air Schools of many kinds for delicate or tubercular children. These are recognized by the Board of Education and receive high grants.

The Board of Education Report for 1919-20 showed 1,800,000 children who were inspected medically as compared with 1,300,000 the previous year.

“ Provision for medical treatment was made by 298 Authorities (as against 287 in 1918), of whom 272 maintained school clinics and 127 made contributions to hospitals in respect of treatment secured for children found to have physical defects at the inspections. Arrangements for the treatment of dental defects were in operation in 203 areas as against 169 in 1918.”²

¹ It seems that much evidence could be collected that would show that the South African War gave the first real boost to medical inspection. Others hold that it is in a large measure the outcome of English athletics,

² *Times Educational Supplement*, August 27th, 1921,

The Annual Report for 1920 shows advances still more marked.

" Approximately 2,400,000 children are medically inspected during the year in three groups—entrants, eight years and leavers. Records are kept. There are now some 900 school clinics used, partly for examinations, but mostly for treatment.

" The number of children in average attendance at the public elementary schools during the year 1919-20 was 5,187,000. The following tables show the medical inspections carried out :

	Entrants.	Intermediate.	Leavers.	Total.
Boys . . .	354,700	265,678	300,570	920,948
Girls . . .	342,394	259,783	296,533	898,710

The School Medical Service as quoted in the 1928 Report of the Board of Education gives these facts :

" The number of children in the three prescribed age-groups (entrants, eight-year-olds, twelve-year-olds) submitted to routine medical inspection consequently varies little now from year to year, and this is true also of special inspections (children presented by parents, teachers, school nurses). The number of re-examinations, however (1,719,844), shows an increase of 87,643 (5 per cent) on the previous year, indicating the increasing importance attached by School Medical Officers to keeping defective children under continuous supervision and following up and estimating the results of treatment. The proportion of children inspected who were found to require treatment for physical defects (apart from dental disease) has also varied little in recent years (in 1927, 20.6 per cent, in 1926, 20.1 per cent, in 1925, 23.8 per cent).

" Similarly there is little variation in the incidence of the different types of defect. An important and encouraging point, however, is that the general incidence of defects is found to diminish during the course of the school life of the children. Omitting defective vision (for which 'entrants' are not usually examined), the incidence of all other defects is 19.5 per cent in the 'entrants,' 12 per cent in the 'intermediates,' and 11 per cent in the 'leavers.' It may fairly be claimed that this decrease is attributable in large part to the efficiency of remedial measures in the School Medical Service.

" Besides the routine examinations, special inspection and re-examinations of the children made by the school doctors, the school nurses carry out examinations of all the children in the schools for conditions of cleanliness. The total number of these inspections in 1927 was 13,806,144, representing an average of 2.8 inspections per child. The figures indicate that the object aimed at of inspecting every child three times a year has, taking the country as a whole, been nearly achieved. The number of children found unclean was 777,498, equivalent to 5.6 per cent of the children examined, as compared with 6.4 per cent in 1926, 6.5 per cent in 1925, and 7.4 per cent

in 1924. A steady decrease in the percentage is thus taking place, though the total number of individual children found unclean is still regrettably large. Coming now to treatment, we are glad to be able to report steady growth in practically all directions. This can be measured in various ways. If the number of school clinics is taken, this rose from 1,467 in 1926 to 1,520 in 1927. It is curious to look back now to the early days in the School Medical Service, 1910, when only thirty authorities had established clinics, or even 1919, when there were less than half the present number. . . .

"It must, however, again be emphasised that there are still large gaps in the authorities' provision for treatment. This is especially true of dental treatment. There are still eighteen areas in which this form of treatment is not undertaken, and very few schemes can at present be regarded as complete. The ultimate aim is to provide for the annual dental inspection of all the children, and for the treatment of all those children who are found to require it, and in whose case the parents give their consent. In 1927 the total number of children submitted to dental inspection was 2,394,506, equivalent to 48.2 per cent of the total average attendance. This shows an increase of 180,785 or 8.2 per cent over the total for 1926. This is a gratifying increase, but the fact remains that more than half the children at present are not inspected. The number found to be in need of treatment was 1,610,953, or 67.3 per cent of those inspected. The total number of children treated was 935,773, an increase of 83,256 on the preceding year. The proportion of children treated to those who were found to need treatment has also risen slightly (58.1 per cent in 1927, 57.7 per cent in 1926, 55.5 per cent in 1925). The failure of the remaining 42 per cent to obtain treatment is by no means wholly due to the refusal of the parents to accept treatment for their children. There are still a number of areas in which the facilities for treatment do not correspond in extent with the provision for dental inspection. It is much to be hoped that authorities generally will appreciate the need for the steady and even rapid development of this very important part of the work of the School Medical Service, with a view to the ground being completely covered at no distant date."¹

(2) *Welfare of the London School Children*

No doubt one of the greatest surprises for the reader will be the information that the children in London improved their condition during the years of the War.² The figures below tell their own story.

The London schools can show a steady improvement over the period of the last twenty years, in regard to general personal cleanliness. This is due to the intensive effort of the school nurses and teachers. The continued improvement during the War period has

¹ *Education in 1928*, by the Board of Education, pp. 63-65.

² Some of the teachers do report that a decline in physical and nervous energy was noted among the school children. This seems to have been particularly true for the sections of London that were repeatedly visited by air raids.

additional causes. First, the wages were high, and the consumption of liquor was reduced greatly. Food was rationed. In other words, the family budget was controlled by supervision. The labouring people got what they needed most, even when the middle classes suffered deprivation. In 1921 we note a little decline again in nutrition and cleanliness. The people were on strike, and out of work in large numbers. The working-class families actually had less to spend. However, since the public-houses were opened again for longer hours, the population that went for drink increased in numbers again. The increased prosperity of the liquor-dealer registered itself in a lower quality of food and a dirty head for the child.

After reviewing the public health reports of the School Authorities, and the Ministry of Health, and after a visit to the headquarters of the Medical Inspection Staff, one seems warranted in concluding that the physical care of children is the domain in which the English schools have shown most improvement in recent years. It is probably in this field that the school systems of other nations could gain most profit by following the English example.

(3) *Provision of Meals*

The long decade of unemployment has necessitated the feeding of the school children at the expense of the local authorities.

"The number of local authorities who exercised their powers under Sections 82 to 85 of the Education Act, 1921, for the feeding of school children during 1927-28 was 132, as against 173 in the previous year. That number was, of course, abnormal and due to the stoppage in the coal industry in 1926. The total number of individual children fed during the year was 123,677 and the number of meals provided 15,875,340. These figures compare with 389,828 children fed and 70,045,498 meals provided in the exceptional year 1926-27, and 118,464 children fed and 13,176,383 meals provided in 1925-26. It will be seen that, broadly speaking, the position during 1927-28 had returned to the normal. . . .

"Early in 1928, however, considerable anxiety began to be felt as to the physical condition of school children in the mining areas where depression was most acute, and in January, 1928, a careful investigation of the position in South Wales was carried out by members of the Board's medical staff, the primary object being to determine the effect of the industrial depression upon the nutrition of the children in attendance at public elementary schools. Surveys were made of 21 schools and 11,531 children. Of these 611, or 5.4 per cent, were found to be suffering from malnutrition, the percentage in individual schools varying from under 1 per cent to 10.9 per cent. A similar investigation was undertaken in April, 1928, of the position in the county of Durham and three autonomous areas within the county (Hebburn, Felling and Jarrow). In the county area 13 schools were

Year.	Clothing and Footgear.			Nutrition.			Cleanliness (Head).			Cleanliness (Body).			
	Good.	Fair.	Poor.	Excellent.	Normal.		Clean.	Nits.	Verminous.	Clean.	Dirty.	Verminous.	
					Normal.	Sub-Normal.							
ENTRANT INFANTS													
Boys	1913	53.9	42.5	3.6	30.7	58.5	10.8	86.6	12.8	77.7	20.6	1.7	
	1917	55.7	42.2	2.1	31.1	64.1	4.8	90.0	9.8	82.9	16.3	0.8	
	1921	62.3	35.9	1.8	23.6	71.0	5.4	93.9	5.9	92.6	7.2	0.2	
Girls	1913	55.1	42.3	2.6	32.7	57.5	9.0	73.4	24.9	77.0	21.3	1.7	
	1917	55.5	42.8	1.7	31.3	64.1	4.6	74.7	24.4	81.6	17.6	0.8	
	1921	62.7	35.8	1.5	24.8	70.4	4.8	81.8	16.9	92.4	7.4	0.2	
INTERMEDIATE AGE GROUP (AGED 8)													
Boys	1913	47.5	45.4	7.1	22.0	62.2	15.8	87.1	12.3	72.0	25.1	2.9	
	1917	51.7	44.8	3.5	20.9	70.6	8.5	89.4	10.4	79.8	19.1	1.1	
	1921	58.6	38.5	2.9	16.6	76.2	7.2	93.1	6.7	90.3	9.4	0.3	
Girls	1913	51.4	43.9	4.7	25.1	61.4	13.5	67.3	30.3	73.7	24.2	2.1	
	1917	53.5	44.3	2.2	22.3	70.2	7.5	68.8	29.9	80.9	18.3	0.8	
	1921	58.9	39.1	2.0	19.1	74.2	6.7	74.9	23.3	91.0	8.8	0.2	
OLDER CHILDREN (AGED 12)													
Boys	1913	49.1	45.4	5.5	26.4	58.9	14.7	87.3	12.3	73.1	24.3	2.6	
	1917	51.1	45.1	3.8	27.1	66.7	6.2	90.7	9.2	79.2	19.5	1.3	
	1921	54.4	41.9	3.7	19.0	74.9	6.1	93.7	6.1	89.4	10.3	0.3	
Girls	1913	51.8	44.8	3.4	30.6	55.1	14.3	67.2	30.4	74.8	23.1	2.1	
	1917	55.3	43.3	1.4	28.5	65.2	6.3	70.2	28.7	81.7	17.6	0.7	
	1921	57.6	40.7	1.7	21.4	72.8	5.8	73.2	25.0	91.2	8.6	0.2	

surveyed and 7,986 children examined. Of these 604, or 7.5 per cent, were found to be suffering from malnutrition; the proportion in individual schools ranged from 5 per cent to 16.8 per cent. In the three autonomous areas 6 schools or 3,944 children were inspected, and 273 children, or 6.8 per cent, were found to be suffering from malnutrition, the proportion in individual schools varying from 1 per cent to 17.6 per cent. In April, 1928, the Board's Chief Medical Officer himself visited South Wales. As a result a number of authorities who had discontinued school feeding after the end of the coal stoppage recommenced feeding, on the basis of selection by the Medical Officer, the children selected being those who were suffering from actual malnutrition. The supplementary nourishment provided in a number of these areas took the form of giving each child a pint of milk a day, half a pint in the morning and half a pint in the afternoon; in other areas a mid-day meal was provided on the ordinary lines."¹

(4) *The Relation Between Mental and Physical Efficiency*

Experiments are going on in certain English schools to test and gauge the relation between vitality and the power of persistence—in other words, will-power and character. The writer was particularly impressed by what he saw of these experiments in the Manchester Grammar School.² Certainly one of the chief factors that accounts for the pre-eminent success of that institution lies in the close co-operation between the physical director, the school doctor and the teachers. Each one seems thoroughly convinced that he cannot do his best work unless he has the help that the other two can give. It is still more remarkable to note how completely the boys themselves have the same conviction. It is a genuine pleasure to see young lads come up for physical examination and tests, and to notice that they turn at once to compare their records with what they are doing in their studies and in the gymnasium. Each boy is provided with a book in which he keeps a record of his progress in studies and gymnastic work, and his physical condition and growth. All this has a meaning for the boy. He feels that he has become the architect of his body and mind. He is inspired by the thought that he has been entrusted with the building of his own fortune.

The exercises in the gymnasium of this same institution had a unique character that bears directly on education. Games that called forth individual distinctions were given a secondary place in the schedule, for example, lawn-tennis, jumping, vaulting, and the like. The emphasis was laid upon exercises that needed a high degree of

¹ *Education in 1928*, by the Board of Education, pp. 69–70.

² See *The Relation Between Mental and Physical Efficiency of Boys at the Manchester Grammar School*, by Alfred A. Mumford. This book creates a new outlook in attempting to find the relation of the working of the bodily organs to the structure of the mind. There is shown to be a real relationship between breathing capacity and school work.

co-operation if a really beautiful effect were to be attained. The individual pupil was acquiring the art of seeing himself grow as part of the whole group. The whole gymnasium in turn saw its success in terms of the health and scholastic achievements of the whole school. After a day in such an institution, the reason why England is great dawns upon the visitor.

(5) *Health Education*

Concern for better health is a marked feature in English education. A new awakening dates from the War. The Ministries of Health and Education are actively concerned in getting more effective programmes of instruction and of health habits before both the school children and the adults.

The Board of Education has issued a *Handbook of Suggestions on Health Education*, 1928, which contains a mine of useful and well-organized information. This pamphlet has been put into the hands of all the teachers of the Elementary Schools. It points out that the health and well-being of the child are the primary foundation of its education. Now, well-being depends on proper housing. For that reason, the Minister of Health in the present Labour Government has announced that increased pressure will be put upon the Local Authorities to make additional provision for children between two and five years of age. An increased number of nurses are to be employed in making school surveys. Both these efforts will be an aid in awakening public opinion to accept the new housing plan. This is part of the slum-clearance programme. The connection with health education is immediate.

The pamphlet already mentioned contains simple and easily remembered admonitions on such topics as cleanliness of the body, tidiness of the clothing, wholesome food and eating habits, fresh air and sunlight, use of the handkerchief, care of the eyes and ears, care of the teeth, physical exercises and games. Important information is also given regarding communicable diseases, the avoidance of germs, the fight against tuberculosis, spread of disease by the house-fly, fleas, and rats. The character of all this information is calculated to make a nation fit physically and economically. Also, it develops social attitudes that make people responsible toward their neighbours. It means a distinct rise in culture.

The greatest defect in British and Continental school systems generally is their inability to attack the liquor and tobacco habits. Although progress is being made with regard to the former evil the latter is scarcely touched.¹

¹ The splendid work done by the Soviets is a noteworthy exception.

The Board of Education pamphlet already mentioned contains this section on :

" Water, Alcohol and other Beverages. Man can live a long time without food but only a very short time without water. Most foods contain a large proportion of water, especially some vegetables and fruit, but not enough to sustain life. Children should have access to a supply of pure water and may safely drink it whenever they are thirsty. The less tea and coffee taken by children the better, and quite young children should have neither. Any tea taken should be weak and freshly made. Cocoa with milk is usually better for children than either tea or coffee. Milk itself is an admirable drink for children, but it is a food rather than a beverage. ' Fizzy ' drinks are not satisfactory, but lemonade and lemon squash made from fresh lemons are refreshing.

" It is generally agreed that alcohol in any of its numerous forms is unnecessary for children and may be harmful. Its potential ill-effects on the well-being of the adult, the family and the community, and on industrial and social life, are widely recognised. Education can play an important part in preventing excessive consumption. Boys and girls should receive appropriate instruction, as part of their general training in health, in the danger of the misuse of alcoholic drinks, in the current fallacies about the action and alleged benefits of alcohol, in the results of some of the simpler modern investigations showing its influence on different types of people and work, and in the inestimable advantages of sobriety to the individual and to the nation. The teaching should be based on the ground of health and fitness, efficiency in work and play, manly self-control, consideration for others, and good workmanship. The experience of athletes, of armies on the march, of competitors in shooting competitions, and of explorers should be explained. The increased need, to-day, for people with steady nerves may be emphasised (motor-cyclists, drivers of motor vehicles and aeroplanes, engine drivers)."

Many people would regard the above statement as quite satisfactory. It cannot be so considered. Very few brewers or saloon-keepers would really object to it. Note the sentence that states that alcohol is unnecessary for children. That in itself implies that it might have a useful function if consumed by adults. Further, note the statements that boys and girls should be trained in the danger of the " misuse " of alcohol, again implying that it may have uses as a beverage. The American reader will need to be informed that when Europeans speak of alcohol, " pure " alcohol is meant. In most cases they are not talking about beer or wine at all. The writer has had the experience on innumerable occasions of being engaged in talk with Englishmen or Frenchmen on the subject of alcohol. Both agree that it is an evil, and that certainly strenuous measures should be taken to stop people from its consumption. You feel that you are getting on finely with your argument. Later in the discussion

you are pained to learn that there has been a grave misunderstanding. Your friend was talking about drinking pure alcohol. You thought he meant beer, wine, and alcoholic beverages generally. He does not include these at all, and that is why he was in such hearty agreement. The French school-books teach that to drink alcohol is an evil,¹ but that beer and wine are healthful drinks. Most Englishmen have some such notion.

However, if a study of the history of Temperance Education is undertaken, it will be revealed that real progress has been made.²

¹ The average American considers it stupid that anyone in civilized society should still think it necessary even to argue as to the advisability of drinking pure alcohol

² 1. "Education in Temperance has been officially included in the curriculum of Elementary Schools only since 1909, the year in which the Board of Education, under the presidency of Mr Runciman, issued its first Temperance Syllabus. Temperance teaching in the Elementary Schools was, however, already being given by the Band of Hope Union as long ago as 1877, and by the National Temperance League from a still earlier date. The official recognition of Temperance as a subject suitable for inclusion in the general system of education was due, in no small degree, to the successful pioneer work of these societies, and followed upon a strong recommendation, by the Inter-Departmental Committee on Physical Deterioration in 1904, that systematic training should be given to teachers to enable them to give rational instruction in the laws of health, including the evils of intemperance.

2. "Prior to 1920 the Board of Education did not recommend that Temperance should be regarded as a separate and distinct subject in the curriculum of Elementary Schools, but, in view of the more important and comprehensive character of the enlarged Syllabus issued in that year, the Board made a definite recommendation that Local Educational Authorities should take such steps as were practicable to give Temperance an appropriate place in their schemes. The section of the new Syllabus relating to Drink embodies the main conclusions of the Alcohol Investigation Committee of the Medical Research Council and may be said to contain the latest scientific knowledge on the subject.

"The issue of the enlarged Syllabus marked an important stage in the development of a comprehensive scheme of education in Hygiene, and was unquestionably a great step forward in the provision for the teacher of up-to-date information upon Alcohol.

3. "Although as a result of the Board's recommendation the Syllabus has been adopted by almost every Local Education Authority in England and Wales, Temperance instruction in the Elementary Schools is far from universal and it is to be feared that, in the case of many authorities, the adoption of the Syllabus has been more or less perfunctory. The subject is permissive as a sub-head of Hygiene and Physical Training, and, whilst it is true that use of the Syllabus has been made obligatory wherever instruction in Temperance is given, its inclusion in the school curriculum is optional and depends very much on the attitude of the various Education Authorities and of individual head teachers. From information put before the Committee, it would appear that as recently as 1926 rather less than one-third of the Elementary Schools in England and Wales provided teaching in the Syllabus as a part of the ordinary curriculum. Such a position cannot be regarded as satisfactory. The Board of Education having issued the Syllabus and recommended its general adoption, steps should be taken to ensure that teaching at least as effective as that in other subjects is given in accordance with this recommendation.

4. "Action with this object is rendered the more necessary by the fact

Drinking still has a powerful social hold in England. There is still an immense amount of superstition among the upper classes regarding the benefits and uses of drinking.

that certain of the more important Education Authorities (including the Education Committee of the L.C.C.) decided, on the issue of the 1909 Syllabus, to close their schools to the visiting teachers of the Band of Hope Union and other outside organizations on the ground that, as the Syllabus had been adopted, its teaching would in future be undertaken by the school staff as part of their ordinary duties. This decision, though unchallengeable from the standpoint of official correctitude, does not appear, in the case at any rate of the L.C.C., to have been followed by action on the part of the authority which would enable this admirable objective to be achieved.

5. "On the other hand, many Education Authorities have welcomed the co-operation of voluntary organizations in the arrangement of lectures. Such teaching must be confined strictly to the facts set out in the official Syllabus and is given by specially qualified lecturers. It has undoubtedly done much to arouse interest in the subject. Owing, however, to the limited resources available, it is impossible for anything but a relatively small part of the field to be covered by the work of those outside bodies.

"In 1927-28 (the last year for which figures are available), 5203 lectures on the Syllabus were given in the Elementary Schools by the Band of Hope Union. It is estimated that during the course of the year 408,000 children and about 13,000 teachers heard these lectures.

"The average daily attendance in the Elementary Schools of England and Wales of children between the ages of ten and fourteen is approximately 3,000,000.

6. "In the absence of concerted action designed to encourage teaching, the growth of interest in special subjects must necessarily be a slow business among the general body of teachers. The theory that all instruction in the schools should be given by the ordinary teaching staff, as a part of their regular duties, is undoubtedly sound from the point of view of the educationist, but for the teaching of an important additional subject, such as Hygiene, to be adequate, it is necessary not only that thorough grounding in the subject be given in the Training Colleges, but that, in the meantime, alternative methods of instruction should be provided in the schools.

7. "The use of the Syllabus is already compulsory in the Training Colleges and every student is required to pass an examination which includes questions on the Hygiene of Food and Drink. The training given in the subject—at any rate so far as some of the Women's Colleges are concerned—is perhaps as satisfactory as could be expected; but the two years spent in college by the students is too short a time for a really adequate knowledge of all subjects to be gained. . . .

10. "The future of Temperance Education, in both Elementary and Secondary Schools, is intimately bound up with the modern conception of Education in Hygiene. In this connection an important development has been the recent issue by the Board of Education of a Manual of Suggestions on Health Education, which, by reference, incorporates the Syllabus 'The Hygiene of Food and Drink.'

"According to a prefatory note, knowledge of the contents of this remarkably comprehensive Manual will in future be regarded by the Board as necessary to the equipment of every teacher.

11. "This tendency to identify Temperance teaching with the larger subject is to be welcomed, provided that in the process the peculiar importance of the Temperance aspect is not lost sight of.

"Despite shortcomings, the present position represents a considerable improvement on anything hitherto possible."

SOME EDUCATIONAL DEVELOPMENTS COMPARED 389

In 1929 an order was issued to bar liquor advertisements from Post Offices :

" Mr. Lees-Smith, the Postmaster-General, announces in a parliamentary reply that the Government have decided that liquor advertisements should be excluded from Post Office buildings and publications as soon as the provisions of the existing agreements permit.

" He adds that the revenue derived from these advertisements is about £4,000 a year.

" Publications affected include the telephone directory and books of stamps. It is explained in Ministerial quarters that the decision is based not on teetotal considerations but on the general rule of the Post Office that advertisements which are capable of giving offence to large sections of public opinion ought not to be accepted."

The consumption of intoxicating liquors is declining, also the cost per capita is decreasing.¹ It is still a frightful economic and social burden, as will be attested by the comparative figures submitted below.

" The expenditure per head of the population was, therefore, in 1927 about £6 15s. 3d. as against £6 17s. 0d. in 1926.

" The expenditure and consumption in England and Wales (which are not separable) and Scotland respectively, were probably about :

	England and Wales.	Scotland.	Great Britain.
Population	39,290,000	4,895,000	44,185,000
Expenditure	£271,285,000	£27,515,000	£298,800,000
Per Head	£6 18 0	£5 12 0	£6 15 3
Spirits (proof gallons)	0.26	0.50	0.29
Beer (bulk gallons)	23.0	8.6	21.3
SOME COMPARISONS			
National Drink Bill			£298,800,000
Interest on National Debt (1926-27)			316,400,000
Income from Ownership of Lands, Houses, etc. (Schedule A), less Repairs and Empties (1925-26)			286,000,000
Gross Receipts of Railways (1927)		£	
Passenger Traffic		89,500,000	
Goods Traffic, etc.		111,300,000	
			200,800,000
Local Rates, Receipts from (1926-27)			179,948,000
Military Services :		£	
Navy		57,818,000	
Army		44,128,000	
Air		15,649,000	
			117,595,000
Education Acts			93,000,000
Bread (not exceeding)			80,000,000
Milk			70,000,000
War Pensions			60,390,000
Unemployment Insurance			56,160,000
Poor Relief			44,000,000
National Health Insurance			38,985,000
Old Age Pensions and Widows', etc., combined			38,446,000

¹ See figures in note, p. 67 of the text.

ABSOLUTE ALCOHOL

The total consumption of absolute alcohol in Great Britain in 1927 was about 51,500,000 gallons as compared with 52,000,000 gallons in 1926, and about 77,000,000 gallons in Great Britain in 1913. Of the quantity consumed about 80 per cent was taken in Beer, 14 per cent in Spirits, and 6 per cent in Wines, etc. The approximate consumption per head was for England and Wales 1.25 gallons, Scotland 0.74 gallons, and Great Britain 1.16 gallons.¹

The political parties have been under the necessity of taking cognizance of a growing interest in the question. The General Council of the Alliance, an organization working for Temperance legislation, issued the following Resolution before the General Election, May 30th, 1929 :

“ The Council records with satisfaction that as an outcome of special enquiries into the Liquor Problem, the Liberal Party has formulated a definite proposal to confer upon the electors in each locality the power to decide the primary question whether facilities for the retail sale and distribution of intoxicants should be granted or withdrawn in their areas, and has reached the conclusion that the method of conducting the liquor traffic, whether by systems of licensing or of public management, is a matter of administration and suitable for determination by popular vote.”

As is well known, the Conservative Party has little or no interest (except a heavy financial one) in the liquor problem. To this statement the name of Lady Astor must be cited as a noted exception. Her work in this field is worthy of unstinted praise.

The Labour Government has already made good its promise to appoint a Royal Commission to investigate the liquor question. This party includes some staunch total abstainers ; among them are the Secretary of Foreign Affairs, Arthur Henderson. It may also be noted that the Labour leaders in general are more favourable to Temperance than the rank and file of the party. The leaders are educated. They are really concerned in raising the status of the toiling millions. They know full well the impossibility of this task, unless the masses cut loose from the age-long laid anchor of rum.

The Liberal Party is the more advanced, but for numerous reasons that group is suffering an eclipse. The Rt. Hon. David Lloyd George does make some really good temperance speeches. With any reasonable encouragement, there is evidence to believe that he might be induced to make the liquor question one of the paramount issues of a campaign. If he ever undertook it, he would be certain to attain

¹ *Alliance Year Book*, 1929, p. 127.

a spectacular success in the field. The whole attitude of the man on moral and social issues, added to his dramatic ability, indicates him as the ideal temperance orator.

(b) SCOTLAND

(1) *Medical Inspection in Glasgow*

The size of the medical staff for school inspection in the city of Glasgow will give the reader an idea of how important this work is considered in Scotland. Glasgow alone has a chief medical officer, deputy medical officer, nine full-time assistants, nine part-time assistants, seven part-time consultants, two full-time and six part-time dentists, and a staff of forty nurses. When the Act comes into full operation the staff will be enlarged greatly.

(2) *Provision for Food and Clothing*

Food and clothing are provided for necessitous children under the Act of 1908. For example, during the school year of 1920 there were 1597 children receiving free meals. During the same winter more than 16,000 were supplied in whole or in part with clothing.

(3) *Physical Training*

Since the passing of the Act physical training has been given a prominent place in the curriculum. The minimum amount of time devoted to it is two and a-half hours weekly. The schools are giving much greater attention to swimming. In 1920 Glasgow had provision for 485 classes. More than 100 were unable to profit by the opportunity owing to the distance from the school to the nearest bath. The swimming staff, in addition to the physical training staff, consisted of eight instructors, four instructresses, eight permanent bath masters, and eight temporary bath mistresses.

Play centres may also be regarded as a part of the physical training equipment. The total staff employed in 1920 for the five play centres was 197. When Section 15 of the 1918 Act comes into operation physical training will be compulsory for all boys and girls between the ages of fourteen and eighteen years.

(c) FRANCE

(1) *Medical Inspection*

The law of 1886 provides for medical inspection in both public and private institutions. The inspection is defined strictly by the decree of 1887. It deals with the health of the children, cleanliness

of the school establishment, and observation of the rules of hygiene. Unfortunately both the law and decree remain dead letters, or nearly so.

The law invites (but does not oblige) the departments and the *communes* to carry out medical inspection. It is organized in nearly all of the *communes* of fifty-two out of the eighty-eight departments¹ in France. The service is paid for in eight only.

With the exception of Paris and a few other large cities, even when the inspection exists it is limited strictly to a surveillance of the school buildings, and the checking of the spread of transmissible disease.

In Paris and certain other cities physicians are employed for part time to inspect the school children. For illustration, Dinard, a city of seven thousand inhabitants on the north-west coast of France, has one physician for all the schools. He devotes a few days of each month to this work. Even at best it must be superficial. However, it is a beginning. There is real reason to believe that substantial improvement may be awaited in this field.

Several projects are before Parliament on the subject. These provide for compulsory inspection in both public and private schools. The inspection is to include the organs of respiration, sight and hearing, the teeth and scalp, bones, mental state, etc.

We have already noted that it was military reasons which were the most important factor in promoting the thorough inauguration of physical inspection in both Great Britain and Germany. This is proving to be the strongest argument for the French.² It has been shown that 50 per cent of all boys born are dead or unfit for military service twenty years after. It is argued, and it seems with abundant proof, that 25 per cent of these children could have been saved and rendered fit for military and civic duty. Professor Vidal estimated that a good system of hygiene could easily save 250,000 children annually for France.³

Further, the staggering death-rate among children at the present time is bound to secure definite action sooner or later. Also, the advanced position of the leading nations on medical inspection cannot be ignored much longer by the French. In fact, it is really astonishing that a State that has so much pride and an appreciation of culture that is deep and more widely spread in certain directions than in any other nation, can be so backward in the most ordinary

¹ A department may be compared roughly to a State in the United States. The independence of French departments is very limited.

² See *La Proposition de Loi de l'Inspection Médicale dans les Ecoles*, Chamber of Deputies, July 4th, 1921.

³ *Ibid.* An opinion accepted by many members of Parliament.

provisions for hygienic living for a large part of the population, and especially for the Elementary Schools.

(2) *School Nurses*

School nurses are finding their way into the French schools. The French State maintains 160 school nurses in the nine devastated departments. Only a small proportion of these women have had any specific training for their work. They are appointed by virtue of temperament and general aptitude.

Each department has one inspector, and there is one chief woman inspector for the whole organization.

About thirty other municipalities pay for one or more school nurses. There is no regularity about it. It is voted one year, and may be omitted the next. In Paris, this work is carried on by private organizations. For example, the 17th *arrondissement*¹ maintains more than twenty school nurses. These are supported by the *Union des Femmes de France*. Another organization known as *Aide Morale* maintains three nurses. In some other instances the *Caisse d'école*² supports a school nurse.

(d) GERMANY

(1) *Medical Inspection and School Hygiene*

The splendid hygienic conditions which prevailed formerly in nearly all German schools are a matter of common knowledge.³

A thorough examination was made each year of the school building, classrooms, school equipment, water supply, heating, lighting, fire alarm, playgrounds, and toilet facilities. The law fixed exact minimum standards, and cases were rare in which violation of prescribed regulations could be found. The sanitary conditions of a German school⁴ were usually among the first and most important impressions left upon the mind of the visitor.

¹ Paris is divided into twenty *arrondissements* which correspond to American city wards.

² See p. 161.

³ For recent information see Kurt Blaum, *Die Jugendwohlfahrt*. For pre-War legislation see J. Tews, *Grundzüge der deutschen Schulgesetzgebung*. For the practical operation of the laws of hygiene see H. Schwochow, *Die Schulpraxis, II. Teil, Die innere Schuleinrichtung*.

⁴ This has been a most favourable influence towards the evolution of a democratic school system. It has helped the movement of the *Einheitsschule*. If the middle and upper classes can be convinced that the sanitary conditions of the school and the cleanliness of the children are above reproach, one of the main objections toward sending their own children to such a school has been removed. It is just this objection that will make it difficult in many parts of France to realize the *école unique*. This same obstacle operates against a thorough-going democratic school system in Great Britain. In a certain sense such a condition is a result, rather than a cause, of the lack of democracy in schools.

School doctors are appointed in all the larger cities and villages. There are a few country districts in which no systematic provision for medical inspection of school children exists. In Berlin there are forty school doctors who give their whole time to medical inspection.

In districts of less than 4000 children it is customary to appoint a school doctor for part time. In that case he continues his private practice.

All children are examined thoroughly shortly after they enter the school. A most complete record of the physical condition of each child is kept throughout the whole Elementary and Continuation School period. Every six months or year measurements of size and weight are taken by the teacher. Every three or four years the complete examination is repeated by the school doctor. In cases of obvious need an examination is held at shorter intervals. At the end of the school period another examination is made. In this instance the measurements and tests are made in the light of the occupation which the child expects to follow.

As a rule the mother is given notice of the day on which the child is to be examined. She hears the report and receives appropriate advice for furthering the welfare of her family.

In general the school doctor does not treat the children. This is left to the family physician. However, in cases of poverty, exceptions are made. In fact, the pre-War school clinic provided free treatment to large numbers of children. Owing to the great poverty of Germany this work has suffered a set-back. It is important to note that in case of school absence on account of sickness the school doctor visits the child in the home in order to ascertain whether the illness is real or feigned. Finally it is the school doctor who decides which children are under-nourished. He also selects those that are to be sent to the vacation colony. The thoroughness of all this work accounted in part for the productive output of the German nation.

(2) *School Nurses*

In all the larger cities the school doctor has the help of a number of trained nurses. They are present at the consultations held at the school. Their principal function is to keep up the connection between the school doctor and the family. They visit the homes in order to ensure the execution of the doctor's orders. They help to get clothing, food, glasses, and any other necessities. They see to it that the children are washed. This is reported as being very important on account of lice. No doubt the school nurses have been a powerful factor in bringing about the exceptional sanitary conditions of the German schools. The effect on the customs of the German people

has been favourable. Germany probably owes her clean streets and railway stations to a training which the masses have acquired in the schools. In most schools a German child has an official bath once each week throughout the entire period of its school life. It is not possible to believe that such a practice could be without its influence on the after-school life. Even in these days of poverty, the visitor cannot fail to be impressed by the extraordinary efforts towards cleanliness that are made in the schools. The children wear old, scanty, worn, and in many cases, patched clothes, but they are always clean.

(3) *The Physical Effect of the War on School Children*

In Great Britain and France the ports were always open. Enormous quantities of food came in all the time. The children suffered frightfully in consequence of the disorganized life occasioned by the War, but one cannot say that any large number suffered long periods of food famine. In fact, in the case of England, we have seen that the children showed improvement in clothing and food during the War period.¹ For Great Britain, and especially for France, it was the frightful number of men killed and wounded that created the most terrible suffering. Whilst Germany had this same suffering to bear, it was the shortage of food that proved the greater cause of misery.

The writer has made numerous inquiries among the teachers and school officials in both England and France as to the mental effect of the War on the school children. In either of these countries it is rare to find anyone who has had first-hand experience ready to testify that the school children are worse off mentally because of the War.²

In London one finds evidence of the fact that the parts most visited by air-raids did produce a nervousness that will probably check the complete mental and physical growth of some of the

¹ See p. 383.

² In the opinion of the writer, the eugenic effects are bound to be enormous. A lowered mentality seems a natural consequence. Even now the visitor cannot help noting the large number of children in the first grade, although their ages range all the way from six to ten or eleven years. If one asks why there are so many in the first grade, the answer that follows most often is, "The parents are alcoholic." It is a reply that has no special scientific value. It is quite as likely to be race degeneration, which would persist even if the use of alcohol disappeared entirely.

Now there is no denying that the War destroyed a large proportion of what was, physically, the best stock. War leaves an exceptional number of the unfit to continue the propagation of the race. Scientific knowledge on these matters is limited to a comparatively small part of the population. In America information of this character is much more widespread, owing to the extended teaching of sociology. Even to this day France essays to encourage irresponsible race propagation by offering premiums to large families.

children. If one gets similar testimony in France it is more likely to be in the devastated regions, but even there it is somewhat astonishing to note how stoutly teachers and responsible people generally refuse to admit that any mental incapacities arose out of the War.

In Germany the effects are everywhere apparent. The children are poorly clad as compared with pre-War days. Their faces are pale and signs of under-nourishment are unmistakable. This is particularly true in the large cities of Saxony, in Berlin, and in Northern Germany generally.¹ In the country districts the effects are less obvious, but even a casual investigation of the schools gives abundant evidence of the scourge of War.

The splendid system of medical inspection supported by a highly developed organization of school nurses was still sufficiently intact after the War to make it possible to get an immense quantity of reliable and well-classified information on school conditions.² In Saxony some of this material was collected and classified by the Department of the Interior. The reader would have been startled perhaps if he could have seen the mountain of statistical material that the various bureaux had on file. We shall have to content ourselves here with a mere summary of certain of the more salient facts.

In 1921 more than 10 per cent of the children on leaving the schools at fourteen years were stunted in their physical and mental development to a degree that made their entering into any kind of apprenticeship impossible.³ In certain densely populous districts, 35 per cent of the girls and 20 per cent of the boys in the last year of school life were decidedly below the pre-War physical standards.⁴ In Dresden 7 per cent of the boys and 13 per cent of the girls could not undertake any kind of industrial work because of a poor physical condition.⁵ The reports are full of complaints about a decline in

¹ The number that died of starvation during the last year of the War and the year following the Armistice has been variously estimated at from 500,000 to 800,000.

² No doubt the propaganda element entered into some of the material that was submitted, and more particularly into the conclusions drawn in the newspaper reports. However, a visit to the schools, homes, and feeding centres convinced the writer that the major part of the material that has been put out by the School Medical Authorities since the War represents work of a thoroughly scientific character. It will serve as a basis on which nations may calculate, in terms of physical and mental energy, the true price of War. There is reason to believe that the results will be so staggering that the brains still left to carry on civilization may be induced to organize renewed efforts for world peace.

³ The writer verified this statement in numerous instances.

⁴ In nearly all reports one notes that more girls than boys succumbed to these privations.

⁵ Similar official information can be obtained for hundreds of cities all over Germany.

morals that has accompanied this general physical and mental catastrophe. A great many efforts were made to put some of the more pronounced cases in summer camps and recreation homes. Owing to the lack of food and the expense of transportation most of these projects have failed up to the present.

In the winter of 1920-21 the Quaker organizations in Saxony submitted the following figures that had been taken from the schools in which they supplied meals and clothing :¹

Group	I—102,847 children.	
"	II—140,379	"
"	III—223,308	"
"	IV— 79,882	"

Group I included children who were considered in normal condition. Group II was slightly under-nourished. Group III was decidedly under-nourished. It was deficient in weight and size and there was a tendency towards scrofula. Group IV consisted of children who had suffered a long period of under-nourishment. Their condition was regarded as critical. They were already affected by chronic diseases, especially tuberculosis.

Much important information is also extant regarding the appearance of new diseases brought on by the War. Perhaps enough facts have now been presented to give the reader a definite and fairly complete picture of the physical ravages of the War on German school children.

Certain observations in the classrooms are noteworthy. After the session was over the writer often asked the teacher this question : " In what way has the War affected the children physically and mentally ? " Many of the teachers had noted that the number of children who were colour-blind has been increased by 200 to 400 per cent. Formerly a class of forty or fifty pupils might have two or even three, but now it was no uncommon occurrence to find six or eight. Sometimes half or three-fourths of the class had to have the desk seats lowered, or else foot-rests provided. The number of children who show defective nervous organization was pointed out. The proportion of stammerers had increased, also the number who could not use a complete sentence. Knowledge of number work was acquired with more difficulty than formerly. Finally, a tendency towards criminality, even in the school itself, was mentioned by a large number of teachers.

¹ The writer visited some of the schools where the children were being fed. He saw enough to be convinced that the figures submitted may be regarded as trustworthy.

CHAPTER II

SEX EDUCATION

(a) ENGLAND

The editor of *National Health*, Miss Norah H. March, states that there has been a great demand for literature on the subject of sex education within the last two years. Letters are coming in which give ample evidence that teachers are availing themselves of the information. Already in some schools certain lessons are given by competent teachers. In other instances the school physician is asked to give these lessons. The parents are invited to attend.

The writer interviewed some teachers who stated that they had given sex instruction for some years. One master, who had been head of an Elementary School for more than thirty years in one of the largest cities, said that for the last ten years he had been arranging a series of talks to be given on the subject. For the boys the discussions were led by himself or the school physician. For the girls, one of the women teachers who was especially competent undertook the task. He stated that he encountered some opposition among the Catholics, but that there was no objection among the Protestant mothers, although some of the unmarried aunts opposed sex instruction for their nieces.

The Board of Education has recently issued a Syllabus of Hygiene for use in Training Colleges, in which the students are advised to be prepared to understand the social problem of sex hygiene. In its foreword it says :

“ Instruction in sex hygiene is left to the discretion of each individual college. The Board, however, suggest that it should be included, but the manner of dealing with it must necessarily depend upon the qualifications of any lecturer available. The presence on the staff of a medical man or woman, dealing with the whole or part of the Syllabus, would no doubt materially influence the course adopted in regard to this subject. The Board are satisfied that detailed teaching of sex hygiene is inappropriate in the public elementary school ; still less appropriate is any direct reference to the cause and prevention of venereal disease. On the other hand, much may be done in the training college to give the students wise advice and direction on both subjects.”¹

¹ See *Report of the Eighth Annual Conference of Educational Associations*, January, 1920, p. 325.

It is evident that the Board is going to be cautious about recommending such instruction for the Elementary Schools. However, it desires that the teachers shall be informed, and they will use their judgment as to the manner in which this knowledge is to be further disseminated.

At the Eighth Annual Conference of Educational Associations held at University College, London, Miss March (to whom reference has already been made) delivered an address on the subject, *The Biology of Sex: Nature Study as a Medium for Sex Instruction*.¹ It was quite evident that the large body of teachers present were in unanimous agreement with the speaker. All this shows how rapidly enlightened public opinion is coming to see the necessity of doing something definite.

In January, 1922, the National League for Health, Maternity, and Child Welfare, and the Civic Education League held a joint conference² at University College, London. A series of ten lectures was given on "Health Problems of the Adolescent." Sex instruction was one of the problems that received particular attention. The sympathetic interest of the teachers once more gave proof that this work is bound to go forward in England. It is a perfectly natural outcome of medical inspection and athletics based upon scientific knowledge, and, finally, we may say that the War created such a havoc of disease and abnormality of ideas, that the thoughtful who yet remain are grateful for any favourable wind that blows.

¹ *Ibid.*, p. 326.

"Aims of Sex Instruction"

1. To supply knowledge of facts concerning sex and parenthood.
2. To give right perspective.
3. To aid in the promotion of high ethical ideals and a high standard of conduct.

Rationale of Sex Instruction

1. Child's intellectual or emotional requirements should be understood.
2. The general view is held that parents should give the intimate personal instruction, but the difficulties in the way of this are at present very great.
3. Much may be done through the wise use of Nature study and other subjects in the school curriculum to give incidental instruction and guidance.

Nature Study

1. Supplies acquaintance with biologic principles of life transmission.
2. Supplies necessary terminology.
3. Helps towards a right mental and moral perspective.
4. Prepares the mind for the reception of information regarding sex in human life."

² See *Tenth Annual Report of the Educational Associations, 1922.*

Closely related to sex instruction is the instruction on eugenics, which is the study of agencies under social control that may improve or impair the racial qualities of future generations, either physically or mentally. It is concerned largely with the encouragement of marriage among the fit, and the discouragement of marriage among the unfit. Parliament recognized the eugenic principle in 1914 in the passing of an Act dealing with the feeble-minded. The English Eugenic Education Society advocates giving eugenic instruction in the school. Professor R. Douglas Laurie, speaking before the Society in January, 1922, University College, London, said :

"It is biology, as the study that forms the basis upon which eugenics rests, which most concerns us in considering the carrying out of eugenic instruction in the schools.

"To introduce formal sex education as a thing in itself at the adolescent stage is a policy open to serious objection. Yet I am clear that it is entirely preposterous to turn out the boy or girl from school as a citizen without any knowledge of sex other than that acquired out of school. . . . Sex education should be a gradual process, taken in perspective with the other bodily functions, implicit rather than explicit, and, most important of all, commenced long before the period of adolescence.

"Eugenics proper is not open to the same difficulties of presentation to the older children ; but if the instruction be left to those of adolescent age without previous biological preparation it lacks much of its value. It is the gradual biological training that is fundamental with its many opportunities of planting an eugenic ideal. It is the training of the early years which has the most real effect upon character. . . .

"It is said by some that it is better not to introduce matters concerning sex and reproduction to the notice of the child. One replies that such matters come to the child's knowledge as it is, but often in an undesirable way. The absence of reference to such matters by those whom a child considers the more respectable members of society results in the young person coming to look upon it as hardly a proper thing to have knowledge of these things, and he is liable to be ashamed of being suspected by his elders of having such knowledge. The critics should remember, moreover—and this is a matter which I cannot too strongly emphasize—that the child will have been prepared by what is implicit in the previous biological training."

The applause that followed showed quite plainly that the speaker had carried conviction. This change of attitude towards sex education is a recent development, and must in a large measure be ascribed to forces, both good and evil, that were turned loose by the War.

That eugenic education in schools is getting a real foothold in England is proved by the fact that the Rev. Dr. Lyttelton, formerly headmaster of Eton, consented to deliver the main address before the Eugenic Society at its annual meeting in London, December 29th, 1922. When such a cause begins to get support from the Public

Schools it means that public opinion in general is getting ready to regard the question as worthy of serious consideration. The speaker on that occasion advocated that the agitation for a health certificate should be carried on in the schools. He lamented the fact that young people were allowed to grow up without a real knowledge of the laws of nature and health because it was feared that "some people might make a fuss" if an attempt were made to do away with the appalling ignorance of the children regarding the treatment of their own bodies. The practical task has become not only a responsibility of the teachers, but a priceless opportunity to arrest mischief and the loss of strength and vigour.

(b) FRANCE

In France a renewed interest in sex education is to be attributed largely to the new wave of enthusiasm for physical education. It has had the natural effect of raising a host of questions relating to alcoholism and social diseases. The result is that we may note growing attention to and demand for sex education. At a national educational meeting held at the Lycée Louis-le-Grand on March 18th, 1922, the sex question came up for discussion. It ended in a quarrel about words. Before adjournment it was voted to replace the expression "sexual education" by that of "biological education."

The Society of Public Medicine has issued a report which states that instruction in sex matters must be given with great discernment and proper regard for age and sex. Given under such conditions the instruction cannot be other than advantageous to soldiers, apprentices, young men, or young girls.¹ The extreme caution of the Society is indicated fully by their advice that "in no case should instruction on sex questions be given in the Primary Schools before the age of thirteen."

In December, 1922, the International Congress for the Propagation of Hygiene held a meeting in Paris. A programme of action was drawn up for the purpose of fighting social diseases by scientific, moral, and social education. This organization has enlisted the active co-operation of several members of Parliament, and other personages of great influence. They take the stand that without education on these sex questions it will no longer be possible to protect youth and the French race.

The *Compagnons*, whose educational policy we have discussed elsewhere,² have presented articles to the public on this subject in certain numbers of their official organ.³ One writer shows how

¹ See *Manuel Général de l'Instruction Primaire*, May 6th, 1922.

² See p. 192.

³ See *La Solidarité*, January 15th, 1922.

important it is that such instruction should come from those judged fit to give it, so that young people may be saved from the misery which comes from the ignorance or perverted knowledge of the great mysteries of life. He recognizes the importance of frankness regarding questions of health, especially concerning venereal diseases. He holds that it is far less dangerous to impart premature though inoffensive knowledge than to abandon the young to the unwholesome satisfaction of their natural curiosity by the reading of pernicious literature and the evil communications of perverted companions.

Sex education and kindred questions are receiving serious consideration from certain of the intellectual groups. In January and February, 1923, a series of open lectures was given at the Sorbonne on social diseases. Eminent men in the medical profession and specialists in social science were called upon to address these audiences. There is a growing conviction that the future of the French race is deeply concerned, and that the neglect has gone too far already.

Recently the Ministry of Public Instruction sent out a list of questions to the directors of Primary and Secondary Schools for the purpose of ascertaining what was the real standpoint regarding sexual education. The *questionnaire* could not be filled out without interrogating to some extent the children and parents. This the heads of the schools feared to undertake, hence the results were too meagre for scientific comment.

These facts do prove that there is an awakening in France on this subject among those responsible for the welfare of youth.

As was to be expected, the Press¹ has taken up the question. After admitting that the subject of eugenics is being discussed in books, reviews, in the pulpit, and in the public forum, M. Jean de Bonnefon gives an opinion which represents French conservatism most typically :

"The old method tended to preserve the innocence of the child as long as possible, by every means, even by ignorance. The future method proposes to destroy the childish and temporary innocence at an early age in order to assure the virtue of the man through scientific knowledge. The English, Americans, Germans and Swedes have preceded the Latin races in this teaching. But the results are still uncertain, both as regards the beauty of the race, and the virtue of the family."

The objections that M. de Bonnefon advances are, that the teaching on this subject may be incomplete, giving a half-knowledge more

¹ See article by Jean de Bonnefon in *L'Intransigeant*, January 5th, 1922.

dangerous than ignorance ; that it will be collective teaching given to children of varying sensibility, and of different stages of development, and that, therefore, its effects will be good on some, and bad on others. He holds that it may mean the end of illusion and legend.

" It is dangerous to guide childhood to precise and absolute knowledge This effort to know may extinguish those mysterious fires that come from the soul . . . society without ardour, without lyrics, without dreams, would be eternally to be pitied."

He is a representative of that numerous group of individuals, to be found everywhere, who fear the world would be lonesome if it lightened its burden of sorrows.

It will be many, many years, however, before this form of education can be carried out in the schools of France. For the present it will remain in the stage of discussion among a limited circle of intellectuals and social reformers. The reactionaries and the Catholic Church can be relied on fully to keep the movement from assuming dimensions that would make it a force of positive magnitude in preserving the innocent and restoring the ravages of social disease.

Conservatism and ignorance on these questions go hand in hand. They will always be a great handicap to the normal development of physical education. Exercise and games will not be sufficient to build up the body. Adolescents must know how to take care of that body. The time has come when educationists must take up this new task.

(c) GERMANY

Sex education is beginning to get a foothold in Germany. The writer has attended several large mass meetings in Berlin and other cities where this question was the main topic of discussion. These meetings are directed by the *Entschiedene Schulreformer*. Questions of this character find most sympathy in the socialist groups. They are free from the religious prejudice which prevents consideration of such questions, and the attempt to find scientific answers and methods makes a strong appeal to their whole economic and social conception of the future order. The overthrow of the old régime helped in getting a hearing on everything that was new. This applied to all topics, both the sane and the ridiculous. Sex education has availed itself of this opportunity.

Nowhere has it become a special subject of instruction. However, in all the Secondary Schools sex education is introduced in connection with the courses in biology. One encounters teachers who state that they make it a definite point to deal with these matters at

irregular intervals, when the occasion seems to demand it. Some call in the mother for such conferences. It is quite evident that the opinion is growing more prevalent that sex knowledge should begin early. It is beginning to be recognized that little or nothing can be done after the evils have started. Teachers and others responsible for the welfare of the growing youth are ashamed because so little is done to correct the pernicious habit of passing literature and pictures secretly to the curious and enquiring. It is a diet of the morbid and it has become the business of teachers to undertake its suppression. If the German Republic endures, and if the directing of it can be retained by the parties of the Left, there is every reason to believe that soon German education will make some definite contributions on this very important and vexatious problem. It is hard to believe that all the discussion of the last few years can come to naught. A great deal of aid will come from the fact that women vote. Further, Germany is making a serious attack on alcoholism. Sex education and better morals always form corollaries of the anti-beer and anti-wine programme.

CHAPTER III

ORGANIZATION

(a) SALARIES

(i) *England and Wales*

We begin by submitting certain tables¹ that will serve as a basis for later comparison and reference.

TEACHERS, BY GRADE AND SEX

	1913-14			1919-20		
	Men.	Women	Total.	Men.	Women.	Total.
Certificated. .	37,226	71,930	109,156	34,435	79,668	114,103
Uncertificated .	4,655	36,752	41,407	2,659	33,113	35,772
Supplementary .	—	13,367	13,367	—	13,424	13,424
Student Teachers .	485	1,486	1,971	488	2,959	3,447
Pupil Teachers .	674	2,986	3,660	497	3,544	4,041
Others .				384	3,412	3,796
Total. .	43,040	126,521	169,561	38,463	136,120	174,583

CERTIFICATED TEACHERS: HEAD AND ASSISTANT, BY SEX AND TRAINING

1913-14				
	College Trained.	Not College Trained.	Total.	Percentage Trained.
Head, Men .	9,873	4,176	14,049	70.3
„ Women .	9,084	8,812	17,896	50.8
Total .	18,957	12,988	31,945	59.3
Assistant, Men .	17,931	5,246	23,177	77.4
„ Women .	30,018	24,016	54,034	55.6
Total .	47,949	29,262	77,211	62.1
Total, Men .	27,804	9,422	37,226	74.7
„ Women .	39,102	32,828	71,930	54.4
Total .	66,906	42,250	109,156	61.3

¹ We are concerned only with schools under the Board of Education.

1919-20

	College Trained.	Not College Trained.	Total.	Percentage Trained.
Head, Men . .	9,703	3,691	13,394	72.4
„ Women . .	9,883	8,172	18,055	54.7
Total . .	19,586	11,863	31,449	62.3
Assistant, Men . .	16,713	4,328	21,041	79.4
„ Women . .	40,220	21,393	61,613	65.3
Total . .	56,933	25,721	82,654	68.9
Total, Men . .	26,416	8,019	34,435	76.7
„ Women . .	50,103	29,565	79,668	62.9
Total . .	76,519	37,584	114,103	67.1

The certificated teacher has usually attended a Secondary School until the age of eighteen years. In some cases this has been followed by a two-year course in a Training College. The small minority have taken a degree. The remainder have taken an examination while working as uncertificated teachers.

Before the War the average salary for certificated teachers was estimated as follows :

Head Masters	£177
Head Mistresses	£124
Assistant Masters	£128
Assistant Mistresses	£95

The uncertificated teacher's salary was 55 per cent of what was paid to a certificated teacher.

In 1919 a provisional minimum salary was put into operation in all England and Wales. This was fixed at :

£300 for the Head Master
£160 for an Assistant Master
£240 for the Head Mistress
£150 for an Assistant Mistress

Soon after that date the Standing Joint Committees¹ for the three types of schools formulated scales of salaries which formed the basis of negotiations between the Authorities and the teachers. For the

¹ A special committee was appointed for each of the three types of schools, Elementary, Technical, and Secondary. Lord Burnham was the chairman of each of these committees, hence it has become customary to speak of the Burnham Salary Scales.

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Elementary Schools three scales were added to the provisional minimum already mentioned :

(A) CERTIFICATED ASSISTANT TEACHERS, TWO YEARS COLLEGE-TRAINED

Scales.	MEN.			WOMEN.		
	Mini- mum.	Annual Incre- ment.	Maxi- mum.	Mini- mum	Annual Incre- ment.	Maxi- mum.
	£ s.	£ s.	£ s.	£ s.	£ s.	£ s.
Provisional Mini- mum Scale .	160 0	10 0	300 0	150 0	10 0	240 0
Standard Scale II .	172 10	12 10	340 0	160 0	12 10	272 0
„ „ III .	182 10	12 10	380 0	170 0	12 10	304 0
„ „ IV .	200 0	12 10	425 0	187 10	12 10	340 0

(B) MAXIMA FOR HEAD TEACHERS

SCALES.	GRADE I.		GRADE II.		GRADE III.		GRADE IV.		GRADE V.	
	Men	Women	Men	Women	Men	Women	Men	Women	Men	Women
Provisional Minimum Scale .	£ 330	£ 264	£ 360	£ 288	£ 390	£ 312	£ 420	£ 366	£ 450	£ 360
Standard Scale II .	374	300	408	328	442	356	476	384	510	412
Standard Scale III .	418	335	456	366	494	397	532	428	570	459
Standard Scale IV .	467½	374	510	408	552½	442	595	476	637½	510

(C) UNCERTIFICATED ASSISTANT TEACHERS

SCALES.	MEN.				WOMEN.			
	Minimum.	Annual Incre- ment.	MAXIMUM.		Mini- mum	Annual Incre- ment.	MAXIMUM.	
			Appoint- ed on or after 1st April 1914.	Appoint- ed on or after 1st April 1914.			Appoint- ed on or after 1st April 1914.	Appoint- ed on or after 1st April 1914.
	£ s.	£ s.	£	£	£	£ s.	£	£
Provisional Minimum Scale .	100 0	6 0	150	180	90	6 0	140	150
Standard Scale II .	103 10	7 10	160	204	96	7 10	150	164
Standard Scale III .	109 10	7 10	180	228	102	7 10	160	182
Standard Scale IV .	120 0	7 10	200	255	112	7 10	170	204

The reader will understand that the above scales represent the minimum and maximum for any school area. For illustration, London and a few other large cities are placed in Scale IV. Within the limits of any adopted scale, the teachers are placed at a point

which is determined by the educational qualifications and years of service of the teacher. Further, it is gauged according to the size of the school.

In 1923, all the above scales were subjected to a 5 per cent reduction, which was offered by the teachers in response to the general "economy cry." There has been an additional temporary levy of 5 per cent for teachers' pensions.

The salary for the women is always four-fifths of the amount paid to the men. It is estimated that about 75 per cent of the salaries will fall into Scales III and IV. The greater number will be in III. The increase in salary was more than 100 per cent.

(2) *Scotland*

It was conceded generally that an increase in teachers' salaries was long overdue in Scotland. The average salary of certified teachers in 1913-14 was for men £165 and for women £86. One may say that the increase in salaries as compared with pre-War days is about 100 per cent for the men and still more for the women. This marks a substantial improvement even when the increased cost of living is borne in mind.

There is now a minimum salary, and at the same time less disparity between the salaries paid to men and those paid to women.

The minimum national scales for 1919 were as follows :

	1st Class.	2nd Class.	3rd Class.	4th Class.	5th Class.
Men . . .	£150—250	160—280	180—300	200—360	250—400
Women . . .	£130—200	140—210	160—230	180—300	200—350

The 5th-Class salary is paid to an honours graduate in an Intermediate or Secondary School. The majority of the teachers receive salaries that come within the limits set for the 3rd Class.

(3) *France*

In France¹ the salaries paid before the War are shown in the tables below :

Primary Schools		Men.	Women.
Stagiaires ²		1,100 francs	1,100 francs
Titulaires, 5th Class		1,200 "	1,200 "
4th Class		1,500 "	1,400 "
3rd Class		1,800 "	1,600 "
2nd Class		2,000 "	1,800 "
1st Class		2,500 "	2,400 "

¹ The training of the teachers is discussed elsewhere, see p. 176.

² Teachers on probation.

Advanced Primary Schools

	Directors.	Teachers.
5th Class	1,800 francs	1,200 francs
4th Class	2,000 "	1,400 "
3rd Class	2,200 "	1,600 "
2nd Class	2,500 "	1,900 "
1st Class	2,800 "	2,200 "

Additions were paid for Continuation School classes. The *communes* provided a house or an equivalent allowance.

By the law of April 30th, 1921, the salaries of elementary teachers were fixed as follows :—

Primary Schools¹

Stagiaires	.	.	.	4,500 francs.
6th Class	.	.	.	5,000 "
5th "	.	.	.	5,800 "
4th "	.	.	.	6,600 "
3rd "	.	.	.	7,400 "
2nd "	.	.	.	8,200 "
1st "	.	.	.	9,000 "

A great effort has been made in recent years to raise the salaries of the teachers to the same rank as those of other functionaries of the Government. The depreciation of the franc and the increased cost of living have made the teachers' claims urgent. Since 1921 successive increments have been added.

Beginning with January, 1929, the salaries for elementary teachers are fixed as follows :—

Stagiaires	.	.	.	9,500 francs
6th Class	.	.	.	10,500 "
5th "	.	.	.	11,700 "
4th "	.	.	.	12,900 "
3rd "	.	.	.	14,100 "
2nd "	.	.	.	15,300 "
1st "	.	.	.	16,500 "

Apart from their salaries, all teachers are provided with living accommodation or a corresponding indemnity.²

¹ The advancement takes place according to the years of service, after six years in each of the classes 6th, 5th, and 4th, and after seven years in each of the classes 3rd and 2nd. There is no promotion to the 2nd and 1st Class when the teacher is in a locality where the number of pupils is below a certain minimum. The list of these localities is established by decree of the Minister. Advancement may take place by virtue of special merit after four years, but the number that may be thus advanced must not exceed 30 per cent of the whole group. Advancement according to years of service may be retarded for a year, on the proposal of the Inspector of the Academy, after an admonition from the Departmental Council. This admonition must have sufficient cause, and must be communicated to the teacher.

² See footnote 2 on p. 410.

When M. Herriot became Minister of Public Instruction in 1924, he reversed the decision of his predecessor regarding the proposed Latin requirements.

The choice of cycles¹ has been restored. Thus the door for striving brilliance far down the line of the masses has not been closed. It is a long hard route by the French system. Nevertheless, the door is open.

The provision for housing accommodation or an equivalent indemnity obtains.²

The reader will note that the increase in salaries has been considerable. The increased cost of living must be taken into consideration. However, even after that has been reckoned, the writer finds that the great majority of teachers with whom he comes into contact admit that their financial position is better than it was before the War.

(4) *Germany*

In Germany the salary situation has become most critical. The fall in the mark has been so rapid since August, 1922, that in February, 1923, a teacher earned only one-tenth of what he received before the War. Certain figures may serve to illustrate the gradual decline. In February, 1922, the writer made definite comparisons between the salaries paid and the purchasing power of the mark. At that time the teachers still received about one-fourth of the pre-War salary. In 1914 a primary teacher in Berlin began with a salary of 2600 marks. This rose to the maximum of 5000 marks. In February, 1922, the teacher began with 27,920 marks. The maximum was fixed at 41,840 marks. The beginning salary was ten times the pre-War salary, but the increased cost of living at the same date was already forty times higher than in 1914. The comparisons of the salaries paid in all the other types of schools showed quite similar results.

Before the War the German teacher was perhaps the best paid in the world. He received a substantial pension after his active

¹ See p. 157.

² To calculate what a French teacher receives in salary is a real problem in mathematics. Suppose we take a concrete case. The teacher in question is the director of a school. As a director he receives a minimum sum. To this must be added the increments for the years of service. Next must be added the amounts due for housing accommodation. This sum in turn varies according to the location and size of the town. There will be additional pay, provided the number of classes in the school exceeds a certain minimum. If the director teaches a Continuation Class something more will be added for that. In case he takes charge of the adult education classes there would also be a small increment for that.

teaching days were over. In case of early death his family was well provided for. To-day his life is harder perhaps than that of almost any other class in Germany.¹

The salary situation is much improved since 1923; however, it is still not equal in purchasing power to the pre-War remuneration. In Prussia, the best estimates indicate that it equals three-fourths of the 1914 buying power. When the teachers are asked how they manage under the new circumstances they answer that life has become more simple. They take fewer and shorter vacation trips. There are fewer theatre parties. Now tea will be served instead of having the former dinner-party.

In Bavaria, the city and country teachers get the same salary, which is now paid by the State. The result appears to be that the city teachers are about one-third worse off than in the pre-War days, whereas the country teachers have improved their financial position. Their rent and living expenses are less. Also, the rule forbidding gifts to the teachers is not followed. When the neighbours kill cattle, the teacher's family comes in for its share. The teacher as well as the local clergyman shares the "first-fruits."

(b) SCHOOL ATTENDANCE AND ITS RELATION TO THE NEEDS OF OUR DAY

It is not easy to make comparisons with any great degree of exactness. Statistics are either incomplete or unreliable. Even if the number of years of school attendance could be accurately established the degree of education for each country could not be determined by that alone. The effectiveness of the teaching would still have to be considered as an important factor. This would vary according to the methods, discipline, curriculum, equipment of the schools, and training of the teachers.

However, the first and most important question that must be asked for all countries concerns attendance. To what extent are the children in school? Since the passing of the Fisher Act we can say that all children in England and Wales are in school until the completed fourteenth year.² According to the best estimates³ 90 per cent of the young persons between fourteen and eighteen receive no further schooling. In time the Fisher Act will effect considerable improvement. Already 5000 children in London are in attendance at the Day Voluntary Continuation School. Quite a number of other cities can report similar gains. Further, the Adult Education movement is really a serious effort in Great Britain. The

¹ The two paragraphs above were written in 1923.

² Scotland attained that standard some decades ago.

³ See p. 47.

Universities alone sustained in 1921-22 more than three hundred classes for adults in various parts of the country.

Then, there is a very widespread activity on the part of the Workers' Educational Association. In 1921-22 there were in England and Wales 635 classes, whose total enrolment reached 17,000 students. The fact that the various municipalities provide grants for much of this work may be taken as evidence of the serious character of adult education in England.

There are quite a number of educational efforts which are organized and maintained by the workers themselves. Their numbers are small, but some of the economic ideas arising out of these associations may have a positive significance for the future of society. Such organizations include the two hundred Communist Sunday Schools in London, and the Independent Labour Colleges.

In Scotland the proportion of young people in school between the ages of fourteen and eighteen is somewhat higher than in England. As we have noted elsewhere, the Scottish Education Act, 1918, raises the school age to the fifteenth completed year, and then follows the Continuation School.¹ When this law becomes operative there can be no real complaint about the amount of time that children spend in school.

School attendance in France is considerably below that in England. Elsewhere we have noted that the law requires attendance until the age of thirteen only. In reality the great majority leave school at the age of twelve years,² when about 33 per cent of both sexes receive the elementary certificate. As the situation now stands the English children are in the regular schools two years longer than are the French children. Besides, it must not be forgotten that even before the twelfth year the school attendance in England is better.

The proportion of children in advanced primary, technical, secondary, and continuation classes in the two countries is about the same. It reaches about 10 per cent of the population in England between the ages of fourteen and eighteen, whereas it reaches 12 or 13 per cent of the population in France between the ages of thirteen and sixteen. The French effort is centred on giving a very high degree of instruction to a small minority. The failure to keep the great masses of children in the schools cannot be explained on the theory that the French lack appreciation of the value of education. On the contrary, it seems fair to say that the French as a people value education more than do the English. The real reason why the French children do not get more schooling is a consequence of the continual quarrels among the factions over the control of the

¹ See p. 98.

² See p. 151.

educational policy. Even if this difficulty could be overcome there is another reason that may account for a lower minimum compulsory school age in France than in either England or Germany. Owing to climatic conditions the children mature earlier. It does not seem that this should be accepted as a genuine justification for a shorter school life. However, it does mean that the curriculum and methods need to take into account all these climatic and physical differences.

When one considers that two-thirds of the population in both England and France never reach the minimum standard of elementary instruction of the respective countries, it is idle to talk about an educated democracy.

In England the tradition is still countenanced that the Public School group will continue to govern, and in France it is an *élite* that expects to guide the State. In the past, this doctrine has been to a large extent true in both cases ; but now the times have changed. An uninstructed population is being rushed to the polls several times each year, to register their opinions about a host of questions of which they have not the slightest comprehension. The masses do exercise the power, but owing to an insufficient degree of instruction they become an easy prey to an unscrupulous press. They are made to believe that permanent gains can be secured in exploiting subject races, cultivating jealousy towards some foreign nations, and hatred and contempt for others. It is true that many suspect that they are being imposed upon by manufactured news, hence they flee from one demagogue to another. The same election that puts one incompetent group out of office, puts another set, quite as irresponsible, in power. There remains but one remedy. The people must have a higher degree of instruction¹ if they are ever to become their own masters.

The case of Germany differs from that of both England and France in some important particulars. English investigators have repeatedly admitted the German superiority as regards the quantity of instruction disseminated among the masses.² The organization and efficiency of the German schools have been an object of admiration to all the nations. School attendance is strictly carried out. Fully 50 per cent of the entire school population complete the eight grades, 75 per cent complete seven grades, and between 90 and 95 per cent complete six grades.³ In all the Southern German States compulsory

¹ In making these observations regarding England and France it is understood that much the same, or even worse, obtains in other countries. We plead guilty to the charge of being somewhat pessimistic about the democracy of the near future.

² See pp. 44-6.

³ See pp. 221-5.

Continuation School attendance follows for a period of three or four years.¹ In Prussia about 40 per cent of the young people between the ages of fourteen and eighteen are now in Continuation Schools. The new Constitution anticipates that the school age for compulsory Continuation Schools will be raised to eighteen years in all the States. More than 10 per cent of all the young people continue in the volunteer classes after the compulsory period is over. Besides these, there are various forms of popular education.² The sacrifices that the Germans are making to keep up their educational standard are far greater than those of either Great Britain or France. No one who knows the effort that is going on there now with regard to schools can have the slightest doubt that Germany will rise again.

The Germans went to school but, unfortunately, they did not learn the right things while they were there. The educational machine was wrongly directed. In spite of the high degree of instruction there was not really the working of a democracy. In so far as this tragic experience is failing to impress the nations, we have a measure of a peril to which the educational systems of other countries are leading our civilization. Everywhere we find a high proportion—even of the educated classes—who seem incapable of grasping some of the most fundamental lessons that the German educational error might be supposed to have taught. They condemn it rightly, but at the same time they show a state of confusion regarding the true educational conditions that must obtain if an enlightened democracy, capable of directing the destiny of the human race, is to arise.

In all countries the educational systems are appallingly inadequate to meet the needs of a democracy. Attention need only be drawn to the fact that the prosperity and the happiness of the whole people depend in the highest degree upon efficient and just social and economic legislation. Such an end is quite unattainable unless the people are instructed on the questions of land rent, tariffs, taxation, money, causes of poverty and concentration of wealth, stabilization of exchange, the significance of trade with foreign countries, and the dependence of the modern State upon all other countries of the world. History has proved over and over again that the masses dare not trust the middle and upper classes to decide these questions. These latter groups continue to seek economic solutions that favour their own interests. They do not hesitate to plunge their respective countries into war. Under the present social and economic order, these groups are tempted constantly to gamble with the military power and material resources of the State, in the hope of securing still greater returns. It is always some comfort to the upper and

¹ See p. 240.

² See p. 240.

ruling classes to feel assured that when the worst comes to the worst they themselves and their own children will be able to escape the greater misery.

The outlook for European democracy can in no wise be assured of an immediate progressive advance until the great majority of the young people of both sexes between the ages of fourteen and eighteen years receive a thoroughgoing instruction on all the social and economic questions that we have just enumerated. There should be no misapprehension as to the reasons why there is so much unrest and disorder in the world. The explanation is quite simple. The masses do, indeed, exercise the power, but in a most ignorant fashion. The schools are not equipping them to meet the most elementary requisites of responsible citizenship.

Now, the previous pages have shown that the British and French systems of education fail in the attainment of this minimum standard in two essentials. Firstly, the great majority of the children are not in school during the very years when such instruction ought to be given, if the greatest benefit to the individual and to the State is to be realized. Secondly, the curriculum is not adjusted to meet the demands that have been enumerated. Only a small proportion of the pupils who are now in the Secondary and Higher Primary Schools receive any instruction on these present-day issues. The curriculum is still based on tradition and on the arbitrary decisions of those who have interests to be served through the control of the education of the State.

In Germany the children are in school, hence our first criticism does not apply here. However, the second objection applies in a greater degree, perhaps, than in either Great Britain or France. At least, such was the case before the War.

In no country are the people the intelligent masters of the social and economic forces that control their lives, hence there is no warrant for the belief that a golden age is just ahead. The recent command over the material resources of the world, due to new inventions and the discoveries in science, threatens to annihilate the modern States, because this material progress is not being accompanied by a corresponding intelligent co-operative action on the part of the whole people. Only after the schools have been reorganized for the purpose of fostering the human values that are constantly arising out of the very centre of this changed material world shall we be entitled to hope that a happy equilibrium will again replace the present forebodings of uncertainty and deep anxiety as to what the future may have in store.

During the War men harboured the firm belief that the age of a

great democracy was dawning. Such a conviction implied that the apparent social unity of those terrible days had become an enduring possession of the nations. This, too, was an illusion. It is only necessary to study the class feeling that exists among the various religious sects, industrial groups and social classes of every kind, in any one of the countries, in order to be brought face to face with the most unmistakable evidence that the War, instead of having led to social unity, has given a new lease of life to jealousies and rivalries that many of us believed to be long since dead.

However, the War has unloosened many latent forces that do indicate that the roads to progress are still open and that certain of these avenues have actually been widened. An emancipation of a kind was secured by the masses. This is illustrated by the effort that is being made in each of the several countries to translate this new freedom into a further development of a common school system of education, public and free. The idea that learning is properly a monopoly of the few who, because of their training in the Public School, *Lycée*, or *Gymnasium*, are to form an *élite* governing class, is passing.

"But the revolution is still incomplete. The idea still prevails that a truly cultural or liberal education cannot have anything in common, directly at least, with industrial affairs, and that the education which is fit for the masses must be a useful or practical education in a sense which opposes 'useful and practical' to the encouragement of appreciation and to the liberation of thought."¹ "Certain studies and methods are retained on the supposition that they have the sanction of peculiar liberality, the chief content of the term liberal being uselessness for practical ends."²

Despite all impending difficulties, the preceding pages reveal some progress along the whole line. New contacts are being established between nations and the groups of the several nations. This is affording a social unity which forms the first basis of a democratic education. We have seen that an increasing emphasis is being laid upon a school programme that shall spring from these new relationships. This means that the human values arising therefrom are being proposed as objects worthy of conscious cultivation. It is the only type of education that can ever become the great unifying influence in the world of the future. In the meantime we await the mining-out of these values to a degree that will make it possible to direct civilization itself. In that day democracy will be real and the world peace assured. It is a hope to-day, and, notwithstanding the prodigious obstacles just ahead, we have seen that there is

¹ John Dewey, *Democracy and Education*, p. 301.

² *Ibid.*, p. 301.

everywhere a striving to the end that these new educational goals may be realized to-morrow.

(c) IS OPTIMISM JUSTIFIED ?

The writer has gone back to his own country after several study tours in Europe. On the return the same question is asked, "Are we warranted in believing in the endurance of our present civilization, based on the happenings in Europe?"¹ Naturally the best place to get that question answered is in the schools. If we can determine the mental, moral, and physical equipment of the generation now in school, we are in full possession of all the facts necessary to predict to-morrow's events. The answer to the question will further be determined by the emphasis that is attached to the attitudes that are being consciously and automatically inculcated into the minds of the children. Further, the size, economic strength, and political institutions of a nation must be assessed. The solution of our problem is difficult. Nevertheless, there is nothing in which the world is more interested than in a genuine statement of some pertinent reasoning that will justify either optimism or pessimism as the portentous sign in the zodiac of Europe.

There is a type of mind that is quite ready to accept the doctrine "England is done." In both Italy and Russia this theory finds easy credence. In America, there is an "anxious waiting" to see what to-morrow's events will bring forth for England. The hope is earnest that the long period of unemployment will not prove too serious, and that the rise of Labour to increased positions of prestige is a good augury. On the other hand, there is a well-defined feeling that England must now take second place. The Germans do not know just what to think. They still remember the day when they were quite certain that England was coming to an untimely end. That prognostication proved a little premature, hence there is a disposition to delay prophecy for the moment. In the meantime they are busy strengthening their own household after a considerable period of embarrassment at home.

In Britain itself there is certainly a belief that there are better days ahead. As in all other countries, a large part of the population are unaware of the nation's deeply rooted handicaps. The schools are improving. The attendance is getting better, increased provision is being made for the physical comfort of the children at school and

¹ Of course it is taken for granted that in the main America is leading in most worth-while values, hence the anxiety is always felt for the other nations. All nations take themselves largely for granted. The English, French, Germans, Italians, and Russians are all leading present-day civilization. Now the American never hears a piece of news more astounding than that !

in their homes. The liquor evil is not thoroughly understood by the whole people. It imperils Britain's economic position in competition with other nations, especially with the United States. However, as has been shown in another part of the text,¹ public opinion is being slowly centred on this evil. Probably the deepest seated abnormality in England is the failure to understand that the land belongs to the whole people. The socially created values of the land coming into the hands of the few keep up abnormal economic and social differences among the people. They are slow in learning and adapting the lessons that a country like Denmark is already well prepared to teach the world. There is much talk about nationalization in Britain, and other countries as well. That solution is too easy. No act of government can save a people for long. The people in England are in dire need of economic knowledge. The schools are really not giving it. Even the much-vaunted W.E.A. Classes are not prepared to lead in this matter. The leaders of the adult classes of all types are not showing any clear grasp of economics. The people have gained a fair measure of political and legal freedom. Economically they are still bound. Social stratification cannot be broken until there obtains a greater degree of economic justice.

The failure to solve these problems weakens Britain internally and cripples her position in world leadership. She has really advanced ideas on international politics. She is not ambitious to extend her territory. The British attitude on disarmament, the League of Nations, and autonomy for her own Colonies and other minor territories is the most commendable phenomenon in the world politics of our time. Her children are taught in these channels. The League and conciliation amongst the nations are seriously put forward by the Board of Education. The League of Nations Union is growing in influence and prestige throughout Great Britain. The writer notes a marked improvement on the attitude of six or eight years ago. A responsible Minister said: "The League is taking deeper root in public opinion all the time. No country in Europe would undertake any major action now without taking the reaction of the League into consideration. It is a new idea to the world. It needs conscious cultivation."

There is an optimism in the light of present-day French experience. She is a prosperous country. She wants peace, and is willing to exert real efforts to get it. Her foremost statesman, Briand, is sounding the note of European unity in his call to the future United States of Europe. The schools of all Europe are invited to prepare the minds of the youth for this larger international mind. Briand's

¹ See p. 387.

effort is the outstanding achievement in European politics since the War. His sincerity is beyond question. His ideas are shared by large groups in his own country, and his influence in other European States is growing.

The dark side in France is the lamentable fact that she has not found a way to reduce her army. This is a frightful moral and economic loss to the nation. In the run of years, France is bound to suffer grave losses through alcoholism. It is much worse now than the French themselves realize, or than the outside world knows. There is a great deal of ignorance, and what passes for well-nigh superstitious faith, in the phrase "In France everybody drinks, and no one ever gets drunk." Neither horn of that dilemma contains any real truth. Unfortunately the schools are not giving any effective help on that problem. French agriculture and the wine producers are too powerful in the French Chamber to allow any real "*liberté*" of conscience or freedom in dealing with that pernicious influence.

Germany is not a danger for Europe. The Republic appears assured. In fact, the growth of democratic ideas, and the outstanding tendency toward progressive education may well be considered as a real hope for the world. The masses are going to school in such numbers, that one is warranted in the belief and hope that the people may in time free themselves by force of sheer intellect. The intellectualizing has gone so far, that 30 per cent of the whole population in Berlin, and 50 per cent in Stuttgart, have gone into the Higher Schools. The proportion of Higher School attendance is rising in nearly all parts of Germany. Fortunately the people control the curriculum and methods. The Church and a persistent remnant of monarchistic reactionary ideas remain. Evidence points in the direction of forced capitulation of these two strongholds of mental and economic exploitation. Germany has no army of any consequence. Her entire wealth of intellectual and manual resource can be expended in the peaceful development of the arts.¹ Germany needs peace. She is in no position to gain anything by a War. Her people and her schools seem committed to get their share of material and cultural joys through peaceful co-operation with the nations. She wants, and deserves to have readjustments of her frontiers made. Her declarations are emphatic, however, that time, and a future sense of fair play among the nations will restore to her people the justly earned fruits of their toil and aspiration.

¹ She needs to attack her expenditure on liquor and tobacco. Important societies are working throughout central Europe on these seducing frailties.

The strongest reasons for a faith in a stable and cultured Europe lie with the Northern Countries. Their schools are well organized, and there is a pronounced educational activity outside of the school. Culture is popularly shared. The masses are taking hold of their internal problems of economic and social readjustment. There is to be noted an undoubted material and moral gain within recent decades. The problem of world peace is not being neglected. The voice of a Branting of Stockholm is still reverberating from the Alps, from the days when his voice gave utterance at Geneva. The writer was deeply impressed to observe the outstanding work that is being undertaken by "The Swedish School Peace League." Their influence has been sufficiently powerful to inaugurate a special School Peace Day throughout the country. Newspapers give extended notice to these activities. For the last five years, a special Summer School for the propagation of peace has been organized. These sessions are held in some northern country, the neighbouring States co-operating. A permanent Committee has in charge the revision of text-books of history from an international point of view. A conscious effort is made to create a new view in the Commercial School, also it is proposed to bring it to the attention of the Technical School administrators, that the progress of invention is to be used for constructive purposes.

A source of danger for Europe and the world lies in the Balkans. From such reports and studies as have been brought to our attention, there is still a grave concern as to what the future may hold in store. The League of Nations will be put to a real test on repeated occasions, no doubt, if it is to hold an organized stability long enough in those regions to enable the people to grow to man's estate. Evils of the exploitation of the centuries cannot be corrected in a day. Many of those frontiers cannot possibly be taken as fixed for any great span of years. At best several decades would need to elapse before an effective school system could be counted upon to furnish a collective responsible social control of the peoples. As it is, on every frontier there is a smouldering war waiting for the orator of nationalism and the intrigues of the political adventurer.

Poland is another source of anxiety. For more than a hundred years, the Poles have raised the cry of freedom. The World War gave it. After a brief season, they turned over their government to the dictator Pilsudski, and their schools to Rome. In this brief span, they have already shown themselves incapable of self-government. Their task has been made wellnigh impossible by the fact that out of a population of 30,000,000 only 18,000,000 are Poles. Their minority groups, the Germans and the Jews, can never be

assimilated sufficiently to co-operate with the cultural and economic life dictated by the inefficiency of Polish standards. Probably the most serious menace to peace lies to the east. There is no reason to believe that the Vilna dispute will quieten down for long years to come. Besides, there are some millions of her population of the south-east who seem to have a strong preference for the Ukrainian Government. The aggravations have necessitated a large army, and the accumulation of a great debt. The schools are dominated by an intense nationalism, that makes the hope of peaceful adjustment of the territorial and cultural differences appear quite remote. For the present at least, and more likely for the coming decades the chief contribution to events from this part of Europe will be a legacy of peril.

Judgment must still be pronounced on what is transpiring in Italy and Russia. The seer who holds that tale can forecast peace or war in Europe. Naturally one who has been trained to become a believer in and an advocate of a democratic government and a progressive educational philosophy finds it hard to be over-enthusiastic in witnessing millions of people under the domination of dictators, white or red. If there is any truth in the whole philosophy of the evolution of government and institutions in response to a wider dissemination of knowledge, a growing sharing of the advantages of the improvement in the arts, and an increased efficiency by attaching the guidance of a nation to ever-multiplying sources of released individualism, then there is but one conclusion to be made. The present Italian political system is impossible and the Soviet economic plan impractical. According to the exponents of the system in each of the two countries, something has been evolved by them that is to have a universal validity for the nations, and for all time. We are not taking it as seriously as all that. We are still unconvinced that any system has been unearthed by either group that will be destined to hold sway even in their own countries, after their people become really educated. In each of these countries the school system is being developed into a powerful instrument to foster these opportunistic doctrines of government and economic life. In time, change must come. For Italy that transition will be exceedingly difficult without a civil war. Russia might make the change fairly peacefully; however, it is doubtful.

The sum total of the European outlook is one of extreme anxiety, despite the magnificent rôle that many of the school systems are performing in cultivating attitudes of tolerance and harmonious living. No nation is free from handicaps to peace. The light that illuminates all is the League of Nations. A United States of Europe

has been foreshadowed. These are recent ideals, that need the solicitous concern of all who have a faith in the responsible purposes of mankind. The great Republic of the United States of America has a responsibility that cannot be met by a continued policy of aloofness. The course of her own internal affairs is not such that it can be viewed without grave concern. The time is ripe, and the hour has arrived for a closer unity of world liberalism. "A general association of nations must be formed under specific covenants for the purpose of affording mutual guarantees of political independence and territorial integrity to great and small States alike."¹ The realization of the Wilsonian ideal will bring political independence amongst the nations. The cause is worthy. More is needed. Economic independence within the nations is an end of equal importance. The States of the world need justice within as well as without. Briand tells us that a world without war is not an impossible ideal. Then *Justice* must reign. The schools are indicated for the front line, if these aspirations are ever to become realities.

¹ Declaration by President Wilson, January 8th, 1918.

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